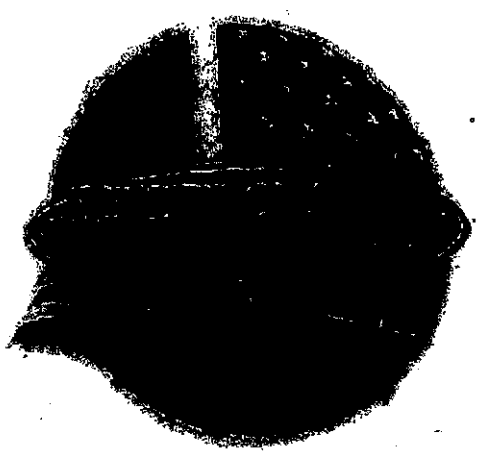
FREEDOM OF INFORMATION AND PRIVACY ACTS

Subject: Malcolm X. Little

File Number: NY 105-8999

Section: 81



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FILE DESCRIPTION

BUREAU FILE

SUBJECT MALCOLM X LITTLE

FILE NO. NY 105-8999

SECTION 81

SERIALS 6000-6095

(March 1965)

105 Pages

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NY 105-8999-6028, 6029	HQ 100-399321-364
NY 105-8999-6032	HQ 100-399321-343
NY 105-8999-6034	HQ 100-399321-349
NY 105-8999-6037 thru 6042	HQ 100-399321-356
NY 105-8999-6046	HQ 100-399321-351
NY 105-8999-6047	HQ 100-399321-346
NY 105-8999-6068	HQ 100-399321-366
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NY 105-8999-6086	HQ 100-399321-357
NY 105-8999-6089	HQ 100-399321-NR after 368

SAC, CHARLOTTE 3/17/65

SAC, NEW YORK (105-8999)

MALCOLM K. LITTLE
IS - MMI

On 2/27/65, [redacted] b7C
NYC, was interviewed at the NYO by SAS [redacted] and [redacted] in connection with another matter [redacted] b7D
DESTRUCTION OF GOVERNMENT PROPERTY - CONSPIRACY, [redacted].

[redacted] provided the interviewing Agents with a four page document entitled "MALCOLM LIVES" and subtitled "Analysis of the assassination." [redacted] advised that he received the document from [redacted] whom [redacted] described as a RAM affiliate. [redacted] could provide no details concerning the authorship or origination of this document. b7C b7D

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 3-9-84 BY [redacted]

1 - [redacted] (RM)
1 - NY 157-927 (RAM)(43)
1 - NY 105-7809 (NOI)(43)
1 - NY 100-152759 (MMI)(43)
1 - NY 100-153308 (OAAU)(43)
1 - [redacted] (31)
1 - NY 109- (FOREIGN POLITICAL MATTERS - AFRICA)(31)
1 - [redacted] (43)
1 - NY 105-8999 (43)

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Analysis of the assasination

1. Backgrounds

Brother Malcolm X became a threat to "charlie" when he broke from the Nation of Islam because of his statements which expressed the sentiment of Black america and his attempt to organize a black nationalist movement. He immediately put himself in danger by attempting to organize the black community for self-defense. He knew that our people had to be exposed to the nature of our condition and attempted to mobilize them for liberation. It's significant that the only other black man who attempted to organize Black america for self-defense was run into exile. Malcolm's friendlyness to young Afro-american revolutionaries frightened the power structure. It feared that this link up would lead to a black revolution. Also Malcolm called upon the help of all sections of the black community to formulate a solution for the Afro-american Liberation struggle. Out of this coalition of various elements in the black community came the Organization of Afro-american Unity. The name was designed after the Organization of African Unity and proved to be very significant in brother Malcolm's attempt to reestablish the true meaning of Pan Africanism.

Malcolm's first trip to Africa was very significant because it took the struggle out of the confines of the continental U.S.A. and linked it with the "Bandung" (non-white) World, making our struggle international - the first time since the Garvey movement. It destroyed the myth that our people are citizens denied their rights, and that the Afro-American liberation struggle was a domestic problem. Through his slogan of "Human Rights", Malcolm raised the concept that we were an African captive nation denied our right to self determination. His trip exposed the U.S.I.A.'s "Uncle" Carl T. Rowan and other "Tom" leaders who have gone to Africa to white-wash our struggle. During his trip brother Malcolm exposed the Johnson administration in its attempt to rape Africa, and showed, by example of the Afro-American struggle, how Pan-Africanism could not be a meaningful force for African liberation unless it again became universal in nature rather than continental. In doing this, brother Malcolm became a living example of Garvey's original thesis that no black person is free until all black people are free. In this way he also showed that DuBois was correct in his original thesis that "the problem of the twentieth century is the problem of the color line."

When brother Malcolm returned from Africa he destroyed the myth that Black America was alone in it's struggle against the Universal Slavemaster (U.S. Imperialism). He also destroyed the taboos of the Afro-American uniting with any people that the "beast" said wasn't "cool". He emphasized how he had received whole-hearted support from the Chinese ambassadors in these countries. He stated over and over how we should think and act as an underground, and should study guerilla warfare.

Brother Malcolm, through continuous efforts, attempted to relate the OAAU to the southern struggle and attempted to unify the Civil Rights leaders with the nationalist leaders. Also, brother Malcolm's main emphasis was to internationalize the Afro-American struggle; therefore he decided that a second trip to Africa was necessary to further consolidate the ties of African - Afro-American unity. When Malcolm returned to Africa, he was recognized at the Cairo Conference which was the second convening of the OAU. This recognition of brother Malcolm by the African nations meant, essentially, that he (Malcolm) represented an Afro-American government in exile. In his speech at the Cairo Conference, he exposed the nature of U.S. Imperialism and forced the African countries to reconsider their position of non-alignment against U.S. imperialism. His speech brought out the true role of the United States in Africa and, in what he termed "U.S. dollarism", exposed Johnson and the rest of his racist cowboys as white supremacists. This speech and the rest of Malcolm's trip destroyed, in essence, the concept of the "Peace Corps", the image of every "Uncle Tom" leader who ever visited Africa, and forced Afro-Americans living in Africa to take a position on our struggle, or be left in an isolated atmosphere.

Malcolm created such an atmosphere in Africa that SNCC when visiting there, had to re-evaluate itself, the struggle, and had to take stands that it had refused to take before, i.e., Congo, Cuba, China, Vietnam, etc.

When Malcolm came back from his second trip to Africa, our people recognized that a leader was developing in the community who had the potential for linking up the north and the south as well as the international scene. The significance of this was that brother Malcol. posed the same threat to the same power structure, some forty years later, that Marcus Garvey had done before. He, like Garvey, was threatening the power structure by attempting to create a national black nationalist movement that would be linked up with the other oppressed peoples of the world. In this way, our struggle would become part of an international black liberation struggle aimed against U.S. imperialism. Malcolm became more dangerous to the white power structure when he emphasized the role of the ultra-right and constantly exposed the "tricknology" of the racist U.S. government. He warned of the "fox up north" and the "wolf down south", and that the boundaries of Mississippi extended to Canada.

The C.I.A. became alarmed from Malcolm's constant remarks on the "house-nigger"-lackey role that Carl T. Rowan was playing, and explained to our people who "freaks" (white-minded "negroes") were being used to spread lies throughout the world to keep black people enslaved. The brother constantly explained the U.S. government's role in the Congo and "other places". One of the major events that inflamed the CIA and it's lackeys against what it stood for, and how it came about; also how the CIA attempte to destroy it. His inviting brother Mohammed Babu, one of the leaders of the Zanzibar Revolution was the first time an African revolutionary had been invited to the black community (Harlem) by a black revolutionary nationalist leader. Brother Mohamme Babu spoke highly of brother Malcolm, his role and his relationship in the world struggle.

Malcolm had a qualitative change in our struggle when he went to Selma, Alabama. Malcolm made such a tremendous impact through his exposure of the nature of imperialism, that the French government denied him the right to speak before a Congress of African students in France.

The events that were stated here lead to what we call the "set-up". The set-up was the bombing of Malcolm's house , which, from reliable sources imply that the power structure bombed Malcolm's house blamed it on the Muslims and set the atmosphere for their old colonial trick - divide and conquer.

2. Malcolm's Political Significance:

Malcolm was the first black leader to attack the U.S. government as the cause of racism and the enslavement of our African captive nation since Marcus Garvey. Through his existence he formed the bridge between the last generation and the present one. He articulated the views of both generations and was going in the direction of developing a program that would have consolidated both generations towards black liberation. By advocating self-defense and exposing the nature of the U.S. government: the logical conclusion of what he was saying would've led to the construction of a black liberation army. In this context, he was to Black America what Lumumba was to the Congo. In this way, his spirit should be to black revolutionary nationalists what Lumumba's spirit is to the Congolese National Liberation Front. In the Congo the word is: "Lumumba lives." In Black America the word must be: "Malcolm lives! - Keep on pushin'! - Change is gonna' come!"

It should be noted that Malcolm was really becoming a threat to the power structure because of his growing influence on African and Asiatic students in this country and throughout the world. In essence, Malcolm was becoming the "Soul" bloc to be instrumental in destroying the state department's program of neo-colonialism in Africa, Asia, and Latin America. By Malcolm exposing Carl T. Rowan's role in the U.S.I.A., he destroyed the myth of "sly" Johnson's "Great Society." He also exposed state department "tours" to Africa. Brother Malcolm's trip to Africa had much to do with brother Nasser's repudiation of U.S. "dollarism" when he told the U.S. to "go to hell" with regard to U.S. aid and also concerning it's blatant, racist, brutal activities in the Congo. His constant attacks on the U.S. government, particularly the C.I.A., threatened U.S. foreign policy, particularly in Africa, and just about finished the "Peace Corps."

His influence in Africa was so strong that our African brothers were not going to let "Uncle" James Farmer enter Africa unless Malcolm okayed it. Due to the efforts of Malcolm in Africa coupled with those of Robert F. Williams in Asia and Latin America, the racist U.S. government was truly pictured as the Universal Slavemaster, i.e. the beast. Another factor that made Malcolm a threat to the U.S. government was that he organized Afro-Americans now living in African countries to politically support our struggle--particulary in Ghana and the U.A.R.. Another factor that made Malcolm a threat to the FBI, CIA and it's lackeys was his preparation of a document to indict the U.S. government for genocide against our African-American captive nation. This alone would give the CIA reason to assassinate brother Malcolm. Another reason for the CIA's wanting to assassinate him was his growing impact on young black militants. Such an impact caused a polarization in the southern movement which developed a black nationalist wing in the south. Through his telegram, warning, and speeches about the far right, he helped expose the plan the far right has and is using to take over this country. He interpeted the far right's (facist's) plan and what it meant to black people.

His efforts to organize the organization of Afro-American Unity was very significant; for this was the first organization officially recognized by an African government since the U.N.I.A. of Marcus Garvey. It had the potential of becoming a Black Liberation Front with a government in exile. In this perspective the formation of the organization raised the issue to our people to UNITE OR PERISH.

3. Recent Events

Malcolm's trip to Selma, Alabama was the first time that a Black Nationalist leader had gone into the south to organize people and challenge the bougeois reformist since the days of the legendary Marcus Garvey. This led to the unification of the struggle both north and south, and made Malcolm a threat to "Charlie's" (U.S.) "house-nigger" program. In Selma brother Malcolm destroyed the myth of bourgeois democracy. His theme of "ballots or bullets" led the youth to one conclusion—bullets! The police authorities along with the CIA, FBI, and "others" attempted to close in on potential Black Rev-

olutionary forces by creating an atmosphere of an internal threat to White America's security; amd presenting what appears to us to be a "frame-up". This was done by projecting that black youth attempted to sabotage White America's national shrines. This appears to be a "frame-up" because they implied that other black groups were involved and they created a fantastic story which implied that it was part of an international conspiracy involved other heads of state. The second reason is that they claim that they claim Robert Williams was in Canada and had planned the whole conspiracy which is, of course, absurd! A third reason is that there was unnecessary "gold-fingering" activity to get the necessary goods to do the job. One ebony James Bond alias "Raymond Wood" who was somehow unable to pass his simple college courses; nevertheless managed to "mastermind" an expose' of the so called "international conspiracy" led by some of the world's greatest revolutionary mentors. Need we say more? If these events were believable, then the atmosphere was set for anything to happen.

4. The "Set-up".

The "set-up was the bombing of Malcolm's house. The white power had estimated that if one of the black forces would accuse the other then the "beast" would have created a motive for Malcolm's ass s-sination. In this way the "beast" prepared for a week an atmosphere for Malcolm's assassination. Also they set it up so that Muhammad could be assassinated and it would look like Malcolm's forces were pitched against Muhammad's. In this way the "beast" figures he can use his age old colonial strategy of "Divide and conquer", "nigger against nigger". With this the "beast" had planned to either annihilate or discredit nationalist leadership in Black America, which would leave only "house Nigger"; and who knows when their turns will come.

5. The Assasination;

The assasination was well planned, and by its nature was obviously alien to the Black Community. From reliable sources there are indications that there were Negro CIA agents—hired killers—in the audience. The assassination means that any black man who attacks the power structure directly, or attempts to organize our people around the "truth" is either assassinated, jailed, or forced

into exile; but they never receive Nobel Peace prizes. The assassination shows that the White American government is anti-black; its nature is worst than that of a beast. If it (the U.S. government) is anti-black, this means it is diametrically opposed to anything we support and supports anything that we oppose. This brutal, unjust, evil assassination shows that the "beast" (U.S. govt.) will stop at nothing to keep our dehumanized black nation enslaved. This evil act is what is what is the beginning of what we call the "domino theory" or the step by step destruction of the militant fighting wing of the Afro-American liberation struggle. But, and this should be acknowledged, the racist U.S. government will not stop at the annihilation of black militants but, like the bloody tiger, continue to feed upon the life-blood of our people until we are totally annihilated. In short this is facism! This shows that there is no such thing as bourgeois democracy; and even if there were, it has meant rape, castration, lynching, murder, and all forms of genocide against our oppressed, captive black nation. This shows that either black people will be destroyed or the White American government will be destroyed. It is a life or death struggle! This further illustrates that we have only one alternative: Unite for self defense warfare - now or Perish!

6. What is to be done :

1.) We must unify under one revolutionary national non-public apparatus that is dedicated to destroying all anti-blackisms.

2.) We must move in a unified manner such as our ancestors did when they heard the drums.

3.) All black workers should strike every time there is an injustice done to our people.

4.) Black ghetto youth must organize themselves into a liberation force; through self-defense warfare, to form protection units for Black America. All black Students should repudiate the unjust anti-black educational system. We should cause total dislocation of the system (stop-in, stop the system) everytime an injustice is done to our people.

5.) We must close our ranks, organize for self-defense warfare, develope the black community like a casbah of our African brothers and prepare for the coming storm-Armageddon!

IF WE MUST DIE

If we must die, let's not be like hogs
Hunted and penned in an inglorious spot,
While round us bark the mad and hungry dogs,
Making their mock at our accursed lot.
If we must die, O let us nobly die.
So that our precious blood may not be shed
In vain; then even the monsters we defy
Shall be constrained to honor us though dead!
O kinsmen! we must meet the common foe!
Though far outnumbered let us show us brave,
And for their thousand blows deal one death blow!
What though before us lies the open grave?
Like men we'll face the murderous, cowardly pack,
Pressed to the wall, dying, but fighting back!

Black Soul Brothers and Soul Sisters: Unite or Perish!

Keep on Pushin'!

RAM—Revolutionary Action Movement

Malcolm Lives

Analysis of the ass[illegible]nation

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If we must die, O let us nobly die.
So that our precious blood may not be shed
In vain; then even the monsters we defy
Shall be constrained to honor us though dead!
O kinsmen! we must meet the common foe!
Though far outnumbered let us show us brave,
And for their thousand blows deal one death blow!
What though before us lies the open grave?
Like men we'll face the murderous, cowardly pack,
Pressed to the wall, dying, but fighting back!

Black Soul Brothers and Soul Sisters: Unite or Perish!

Keep on Pushin'!

RAM--Revolutionary Action Movement

- 4-750 (Rev. 12-14-88)

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☐ (b)(3)	☑ (b)(7)(C)	☐ (k)(1)
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FBI/DOJ

OPTIONAL FORM NO. 10
5010-104

UNITED STATES GOVERNMENT

Memorandum

CONFIDENTIAL

TO : SAC, LOS ANGELES

DATE: 3/17/65

FROM : SAC, NEW YORK (100-133479)

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED EXCEPT WHERE SHOWN OTHERWISE

SUBJECT: YOUNG SOCIALIST ALLIANCE (YSA)
IS - SWP

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2-9-84
Classified by 8Xe9 JHE/WEB/tcy
Declassify on: OADR

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(44)

CONFIDENTIAL

CONFIDENTIAL

YOUNG SOCIALIST AGENDA

Vol. 1, No. 3 March 8, 1965

MEMORIAL MEETING FOR MALCOLM X

The Militant Labor Forum sponsored a memorial meeting for Malcolm X on Friday, March 5th. Speakers included James Shabazz, personal secretary of Malcolm X; Robert Vernon, writer for the Militant and member of the National Committee of the Socialist Workers Party; and Jack Barnes, National Chairman of the YSA.

Over 200 persons attended the meeting and contributed more than $400 to Malcolm X's family. See Militant of March 15th for full details of this important event, including the text of Shabazz's moving eulogy.

• • • •

The YSA, because of our support for the late Malcolm X and the movement he led, is doing everything possible to present the truth about this important revolutionary leader. For this reason, we participated in the free distribution of 10,000 copies of the February 22nd and March 1st issues of the Militant which featured articles on Malcolm X. The Militants were enthusiastically received at subway exits in Harlem and Bedford-Stuyvesant.

READ THE YOUNG SOCIALIST

Latest issue features:

- exclusive interview with MALCOLM X
- analysis of U.S. role in the CCNGO
- latest developments in the BLOOMINGTON CASE

CIVIL LIBERTIES CONFERENCE

On March 27th, the Emergency Civil Liberties Committee will sponsor a student conference on "Democracy on the Campus." The conference will take place at Haverford College, near Philadelphia.

The conference will feature several interesting speakers, including Frank Donner who will speak on the FBI's activities on campus. The highlight of the conference will be five case studies of situations on various campuses where students have had to fight for their rights.

One of the three student YSA'ers from Indiana University indicted under a state sedition law for expression of their views on campus will speak on their case and on the work of the Committee to Aid the Bloomington Students. Also speaking will be Allan Krebs who lost his teaching job at Adelphi College after illegally travelling to Cuba last summer. There will be a representative from the Berkeley Free Speech Movement, as well as a Negro student from the South and a member of the DuBois Club which is being persecuted in New Mexico.

More detailed information will be given in the next Agenda. Anyone interested in attending this conference, please contact Caroline at WA 6-2180.

• • • • • •

DEMOCRAT DEBATES SOCIALIST

The Columbia YSA's challenge to a debate on the role of the United States in Vietnam has been accepted by a Columbia graduate student in Public Law. On Monday, March 8th, the TOWARD SOCIALISM series will present this debate on today's most controversial issue - whether Americans should support Johnson's policy in Vietnam. A socialist and writer for the Militant will take the negative side.

CONFIDENTIAL

NY 105-8999-6093

CONFIDENTIAL

CALENDAR

Thursday, Mar. 11
"Why the Press Lies About Malcolm X." speaker: Jack Barnes (see p. 3)
City College 12:30 PM Rm. 211 Nott

Friday, Mar. 12
"Where is Vietnam Going?" an analysis by Edward Shaw, 1964 Vice-Presidential candidate of the S.W.P.
116 University Pl. 8:30 PM

Saturday, Mar. 13
C.A.R. Social: Students Against Social Injustice 9:30 PM
Billy Rochiyane 345 E. 125th St.

Sunday, Mar. 14
Seminars on socialism sponsored by Downtown YSA continues. 5:30 PM

Monday, Mar. 15
"Crisis in the Congo," by Dick Robert (see p. 3)
Columbia University
602 Hamilton Hall 8:00 PM

Thursday, Mar. 18
Meeting at Drew University, Madison, N.J. for Clifton DeBerry, 1964 Presidential candidate of the Socialist Workers Party, who will speak on: "The Black Man's Fate in Johnson's 'Great Society'."
Auspices: Roger Thomas, Chairman

Friday, Mar. 19
"Does Johnson's Aid-To-Education Bill Violate Separation of Church and State," an analysis by Betty Ring, staff writer, the Militant.
116 University Pl. 8:30 PM.

Saturday, Mar. 20
Party sponsored by CARS
430 W. 46th St. (bet. 9th & 10th Av.)
Apt. 3L 9 PM

Sunday, Mar. 21
Seminars on socialism sponsored by Downtown YSA continues. 5:30 PM

Monday, Mar. 22
"The Cuban Revolution: A Model for Latin America?" speaker: Dick Garza (see p. 3)
Columbia University
602 Hamilton Hall 8:00 PM

SEMINARS ON SOCIALISM

On Sunday, March 7th, the Downtown YSA began a series of classes for YSA members and others seriously interested in studying socialism. Three classes are running simultaneously: 1) basics of Marxist analysis; 2) the development of a proletarian party in the U.S.; 3) Southern American history with an emphasis on the role of the Negro people.

If you are interested in joining one of these groups, call Jon Britton at CA 8-6433 or AL 5-7852.

* * * * *

SOCIALISM DISCUSSED AT HOFSTRA

A socialist discussion group has been organized at Hofstra University. It meets every Friday at 3 PM. The first discussions have been based on "A Long View of History" and "The Uneven and Combined Development of History," by William F. Warde.

In coming weeks the most important socialist revolutions of our time - Russian, Chinese and Cuban - will be studied. The group is also planning to work on the Bloomington civil liberties case and gain support for the March on Washington.

Anyone interested in joining the group should contact John Chairet, IV 1-7324.

* * * * * *

MARCH ON WASHINGTON

Thousands of students from all over the country will be converging on Washington, D.C. on April 17th to demand withdrawal of U.S. troops from Vietnam. Buses will be leaving New York for Washington on April 17th at about 6 AM and returning that evening after the day's activities. The fare will be about $6.00 round-trip.

Since the buses have to be chartered in advance we must know how many people are planning to go. If you wish to participate send your name, address and phone to: YSA, 116 University Pl., N.Y.C. Literature and buttons are also available at this address.

JOIN THE MARCH ON WASHINGTON!

CONFIDENTIAL

CONFIDENTIAL

UPTOWN CAMPUSES

AT COLUMBIA UNIVERSITY--

On Monday, March 15th the Young Socialist Alliance of Columbia continues its weekly lecture series, TOWARD SOCIALISM, with an analysis of U.S. involvement in the Congo. The talk will be given by Dick Roberts, a member of the National Committee of the Young Socialist Alliance and of the editorial board of the Young Socialist magazine. The meeting will be at 8 P.M. in 602 Hamilton Hall.

On Monday, March 22nd, at the same time and place, TOWARD SOCIALISM will present a talk on the Cuban revolution as an example for the colonial world. The speaker will be Dick Garza, who has run for U.S. Senator on the Socialist Workers Party ticket.

The Editor of the Young Socialist magazine, Barry Sheppard, will speak March 29th on the character of the Hungarian Revolution of 19[illegible] and its implications for the future of bureaucracy in the socialist movement.

In addition to these talks, literature will be sold on 116th Street and Broadway, as the weather permits. The new issue of the Young Socialist features an interview with the late Malcolm X. It is one of the last that he granted before his death, and in it he explains the role of the young generation in coming revolutionary upheavals. Also available is a Young Socialist pamphlet on the War in Vietnam, which sells for only a dime. This pamphlet gives an historical analysis of the roots of the present war, and tries to explain the relationship of the various forces operating in this war.

For more information about the Columbia YSA, contact Caroline at WA 6-2180.

AT CITY COLLEGE--

On Thursday, March 11th, at 12:30 P.M., Jack Barnes, the National Chairman of the Young Socialist Alliance, will present a socialist view of Malcolm X. Jack Barnes, who has interviewed Malcolm X and has also heard and studied his speeches, will base his analysis on Malcolm's own words and actions, rather than on distorted press accounts. The meeting will be in Room 211, Mott Hall.

For students interested in reading more details about the case of the three Bloomington students, a literature table has been planned by the City College Committee to Aid the Bloomington Students, with pamphlets and reprints of various articles on the case.

DEFEND THE PARTY

The COMMITTEE TO AID THE BLOOMINGTON STUDENTS
invites YOU to: 430 W. 46th St. (bet. 9th & 10th Av.)
SAT. NITE MAR. 20th apt. 32 9 PM

BLOOMINGTON STUDENTS

CONFIDENTIAL

CONFIDENTIAL

CABS

A chapter of the Committee to Aid the Bloomington Students has been officially recognized at City College. The Committee has been set up to defend the civil liberties of the three Indiana University students who were indicted in 1963 under an Indiana sedition law, and whose case has now reached the Federal Supreme Court level.

One of the defendants, Ralph Levitt, has begun a three month speaking tour through the United States, covering the South, the Midwest and the West Coast, as well as parts of Canada, to publicize the case, raise funds and spark the building of defense committees.

Another defendant, Jim Bingham, is now available for speaking engagements in the New York area. He will soon be leaving on a tour of the West Coast and Eastern Canada. For more information on the Bloomington case, or to obtain a speaker on the case, contact Joyce DeGroot, Box 213 Cooper Station, New York, N.Y. 10003, phone: YU 9-7680. Anyone interested in helping on the City College CABS, call Wendy at CI 6-2348.

• • • • • •

SASI

The Students Against Social Injustice is sponsoring a Folk Concert the proceeds of which will go to Malcolm X's family. The Concert will be at Christ Church on Saturday, April 10th.

SASI has an Open House every other Saturday night. The next one will be on Saturday, March 13th at 9:30 PM at 545 W. 126th St. For further information about SASI, contact Billy Mochiyama at the above address.

• • • • • •

TIP-OFF ON COMMUNIST FRONT YSA IN NYC:

Downtown: c/o Jon Britton, 116 University Place (13th St. off Union Square) tel: AL 5-7852.

Uptown: c/o Howard Sievers, 606 W. 137 St. Apt. 53, tel: WA 6-2180.

CCNY: c/o Wendy, CI 6-2348.
Columbia: c/o Caroline, MA 6-2100.
Hofstra: c/o John Chmiret, IV 1-7524.

Drop in at 116 University Pl. (one flight up) after 10 AM for literature, conversation and (maybe) coffee.

YSA TOURS ON VIETNAM

The Young Socialist Alliance tests the role of the United States in Vietnam. Because of the importance of this issue today, the YSA now has three of its members on tour - one in the East, one in the Midwest and one on the West Coast (a Southern tour has just been completed) - to speak on campuses, before community organizations throughout the nation on the situation in Vietnam. American youth must be confronted with the facts and take a stand on U.S. intervention in Vietnam.

Touring YSA'ers are rallying support behind the April 17th national March on Washington organized by Students for a Democratic Society. They are also selling literature including, especially, the most recent Young Socialist pamphlet, The Vietnam

• • • • • •

The Agenda will willingly list on its calendar any activity of any organization, providing merely that it is of a nature which would interest the readers of this bulletin. Keep in mind that the Agenda comes out bi-weekly, on Mondays; announcements must be submitted by Wednesday and should not advertize meetings more than three weeks away.

• • • • • •

I am interested:

☐ in more information about the YSA

☐ in receiving the YS Agenda

☐ in subscribing to the Young Socialist. (enclose $1.00)

Name _____

Address _____

_____

tel: _____

School _____

Mail to: Young Socialist
116 University Pl.
New York, N.Y. 10003

CONFIDENTIAL

6-750 (Rev. 12-14-88)

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FBI/DOJ

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA GEN. REG. NO. 27

UNITED STATES GOVERNMENT

Memorandum

b2 b7C

TO : SAC [redacted] (#44) DATE: 3/16/65

FROM : SA [redacted] (#44) b7C

SUBJECT: [redacted] aka.
IS - PRN

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 2-9-84 BY SP6 1HE/DEB/TCJ

b7D
b7C

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b7C
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1 - [redacted]
1 - [redacted] (46)
1 - [redacted] (44)
b2 1 - NY 105-8999 (MALCOLM X) (43)
b7C 1 - [redacted] (44)
1 - [redacted] (44)
1 - [redacted] (44)
1 - [redacted] (44)
1 - [redacted] (44)

105-8999-6091

(8) [redacted] b7C

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6-750 (Rev. 12-14-88)

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105-8999-6091 PAGE 2

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FBI/DOJ

OPTIONAL FORM NO. 10
5010-104-01

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, NEW YORK (105-8999) DATE: 3/16/65

FROM : SAC DONALD E. RONEY, DIVISION IV [redacted] b7C

SUBJECT: MALCOLM K. LITTLE, aka;
IS-MMI

	ASST. DIR.
	SAC I
	SAC II
	SAC III
	SAC IV
	SUPV. 41
[redacted] b7C	42
	43
	44
	45
	46
	47
	48

ReNYtel to Bureau 3/15/65 requesting Bureau authority to furnish identity of [redacted] b7C to NYCPD.

On the afternoon of 3/16/65, Inspector J. A. SIZOO called from the Bureau and said the Director had approved furnishing the identity and address of [redacted] to the NYCPD.

b7C

1 - 105-8999 (#43)
DER [redacted] b7C
(3)
1 - Supervisor #43
1 - SAC D. E. RONEY

Info furnished to [redacted] b7C

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2-9-84 BY 8269 SP4/WEB/TCY

105-8999-690

SEARCHED [redacted]
SERIALIZED [redacted]
FILED [redacted]

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4-750 (Rev. 12-14-88)

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FBI/DOJ

OPTIONAL FORM NO. 10
5010-104-01

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, NEW YORK (105-8999) DATE: 3/15/65

FROM : SAC DONALD E. RONEY, DIVISION IV

SUBJECT: MALCOLM K. LITTLE
IS-MMI

ASST. DIR.
SAC I
SAC II
SAC III
SAC IV
SUPV. 41
[redacted] 42
43
44
45
46
47
48

b7C

ReNYtel to Bureau 3/10/65 requesting Bureau authority to furnish NYCPD current residence address of [redacted] Reference also New York airtel to Bureau 3/8/65, captioned as above, requesting Bureau authority to furnish photos to NYCPD of sixteen individuals, which photos have previously been shown to our informants with negative results.

b7C

At 5:30 PM, 3/12/65, Mr. F. J. BAUMGARDNER called from the Bureau and said the Director had approved giving information to the NYCPD in each of the two above instances. SA [redacted] who is handling this matter, has been advised.

b7C

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 2-9-84 BY [redacted]

(1) - 105-8999 (#43)

DER [redacted] b7C
(3)
1 - Supervisor #43
1 - SAC D. E. RONEY

105-8999-604

SEARCHED [redacted] INDEXED
SERIALIZED
MAR 3 [redacted]

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☑ (b)(2)	☐ (b)(7)(B)	☐ (j)(2)
☐ (b)(3)	☑ (b)(7)(C)	☐ (k)(1)
_____	☑ (b)(7)(D)	☐ (k)(2)
_____	☐ (b)(7)(E)	☐ (k)(3)
_____	☐ (b)(7)(F)	☐ (k)(4)
☐ (b)(4)	☐ (b)(8)	☐ (k)(5)
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☐ For your information: _____

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☑ The following number is to be used for reference regarding these pages:

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FBI/DOJ

UNITED STATES GOVERNMENT

MEMORANDUM

DATE: 3/15/55

TO : SAC, CHICAGO

FROM : SAC, NEW YORK

SUBJECT: MMI
IS-MMI

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2-9-84 BY [illegible]

[redacted] b2 b7D

b2 b7C b7D 1 - [redacted] (RM)
1 - [redacted]
1 - New York (105-8999)(MALCOLM X)
1 - [redacted]
1 - [redacted]
1 - [redacted]
1 - [redacted]
1 - [redacted]
1 - [redacted]
1 - [redacted]
1 - [redacted]
1 - [redacted]
1 - [redacted]
1 - New York (105-7809)(NOI)
1 - New York (100-153308)(OOAU)
1 - New York (100-152759)
(17) [redacted] b7C

105-8999-6082

SEARCHED [redacted] INDEXED
SERIALIZED [redacted]

b7C

4-750 (Rev. 12-14-88)

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Section 552		Section 552a
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☐ (b)(3)	☑ (b)(7)(C)	☐ (k)(1)
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☑ The following number is to be used for reference regarding these pages:

105-8999-6082 PAGE 2-4

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FBI/DOJ

UNITED STATES GOVERNMENT
MEMORANDUM

~~CONFIDENTIAL~~

b2 b7C

TO : SAC, NEW YORK [redacted]

DATE: 3/15/65

FROM : SA [redacted] b7C

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED EXCEPT WHERE SHOWN OTHERWISE

SUBJECT: [redacted] (C) b1

[redacted] b1

(C)

(C)

2-9-84 SXG/HE/WEBSTER
Classified by
Declassify on: OADR

[redacted] b1

(C)

(C) b1

[redacted] b2 b7C

(24) b7C

APPROPRIATE AGENCIES AND FIELD OFFICES ADVISED BY ROUTING SLIP (S) DATE 4/15/65

100-8999-L081

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SERIALIZED [redacted]
FILED 4/13/65 b7C

[redacted]

~~CONFIDENTIAL~~

6-750 (Rev. 12-14-88)

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☑ The following number is to be used for reference regarding these pages:

105-8999-6081 PAGES 2-6

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FBI/DOJ

CONFIDENTIAL

3/15/65

SAC (100-153303)

SA [redacted] b7C

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IS - MISC.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
EXCEPT WHERE SHOWN
OTHERWISE

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2-9-84
Classified by 8269 JHE/WEB/tcj
Declassify on: OADR

[redacted] (C) b1

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105-8999 6077

SEARCHED..... INDEXED.....
SERIALIZED..... FILED.....
MAR 15 1965
FBI - NEW YORK

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[redacted]

CONFIDENTIAL

4-750 (Rev. 12-14-88)

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FEDERAL BUREAU OF INVESTIGATION
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☑ The following number is to be used for reference regarding these pages:

105-8999-6077 PAGE 2

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FBI/DOJ

CONFIDENTIAL

SAC (100-153303)

3/15/65

SA [redacted] b7C

[redacted]

1S - [redacted]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
EXCEPT WHERE SHOWN
OTHERWISE

[redacted] (C) b1

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2-9-84 SAIC, IHE/WEBSTER
Classified by
Declassify on: OADR

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(4) [redacted] b7C

105-8999 6076

SEARCHED [redacted] INDEXED [redacted]
SERIALIZED [redacted] FILED [redacted]
MAR 15 1965
FBI

[redacted] b7C

CONFIDENTIAL

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FEDERAL BUREAU OF INVESTIGATION
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☐ For your information: _____

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☑ The following number is to be used for reference regarding these pages:

105-8999-6076 PAGE 2

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FBI/DOJ

4-750 (Rev. 12-14-88)

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FEDERAL BUREAU OF INVESTIGATION
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☑ The following number is to be used for reference regarding these pages:

105-8999-6070

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FBI/DOJ

Walter Winchell
OF NEW YORK

. . Taxpaupers will be delighted to learn that the alleged killer of Malcolm X was on relief.

Reporters covering the Black Muslim convention in Chicago accurately called them gangsters. The irony is that these punx received police protection.

EYEBROW-RAISER: Some of the newspaper people who abuse G-Man Hoover came up with sympatico pieces about Malcolm X..

CLIPPING FROM THE

NY N. Y. JOURNAL AMERICAN

EDITION Latest News

DATE MAR 12 1965

PAGE 25

FORWARDED BY NY DIVISION

NOT FORWARDED BY NY DIVISION X

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 2-9-84 BY SP6 JHE/WEB/tcg

105-8999-6069

b7C [redacted]

3/12/65

AIRTEL

TO : DIRECTOR, FBI (157-6-34)

FROM : SAC, NEW YORK (157-892)

SUBJECT: RACIAL SITUATION,
NEW YORK DIVISION
RACIAL MATTERS

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 2-9-84 BY KLG 1HP/MSK/ky

ReNY letter, 2/27/65.

Enclosed herewith for the Bureau are 8 copies of a letterhead memorandum.

The sources mentioned in enclosed letterhead memorandum in order set forth are:

b2 b7D [redacted]

Enclosed letterhead memorandum is classified "Confidential" because it contains information furnished by [redacted] and [redacted] unauthorized disclosure of which could reveal their identities and impair their future effectiveness. Such impairment could have an adverse effect upon the national defense interests.

b2 b7D b7C b7D

Information attributed to [redacted] was furnished to SA [redacted]

b7C

3-Bureau (157-6-34) (Encl. 8) (RM)
1-NY [redacted] (42)
1-NY (105-8999) (MALCOLM X) (63)
1-NY (157-892)
[redacted] (1)

b2 b7C

100-8999-6067

SEARCHED INDEXED
SERIALIZED FILED
FBI NEW YORK

#43

b7C

5-166 (6-30-75)

TO: SAC:

☐ Albany	☐ Houston	☐ Oklahoma City	TO LEGAT:
☐ Albuquerque	☐ Indianapolis	☐ Omaha	☐ Bern
☐ Alexandria	☐ Jackson	☐ Philadelphia	☐ Bonn
☐ Anchorage	☐ Jacksonville	☐ Phoenix	☐ Brasilia
☐ Atlanta	☐ Kansas City	☐ Pittsburgh	☐ Buenos Aires
☐ Baltimore	☐ Knoxville	☐ Portland	☐ Caracas
☐ Birmingham	☐ Las Vegas	☐ Richmond	☐ Hong Kong
☐ Boston	☐ Little Rock	☐ Sacramento	☐ London
☐ Buffalo	☐ Los Angeles	☐ St. Louis	☐ Madrid
☐ Butte	☐ Louisville	☐ Salt Lake City	☐ Manila
☐ Charlotte	☐ Memphis	☐ San Antonio	☐ Mexico City
☐ Chicago	☐ Miami	☐ San Diego	☐ Ottawa
☐ Cincinnati	☐ Milwaukee	☐ San Francisco	☐ Paris
☐ Cleveland	☐ Minneapolis	☐ San Juan	☐ Rome
☐ Columbia	☐ Mobile	☐ Savannah	☐ Tel Aviv
☐ Dallas	☐ Newark	☐ Seattle	☐ Tokyo
☐ Denver	☐ New Haven	☐ Springfield	
☐ Detroit	☐ New Orleans	☐ Tampa	
☐ El Paso	☒ New York City	☐ Washington Field	
☐ Honolulu	☐ Norfolk	☐ Quantico	

Date March 29, 1976

RE: MALCOLM K. LITTLE, AKA
IS - MMI

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 12-9-84 BY [illegible]

1. Re report SA _____ dated _____ at _____.
2. Re New York (office) teletype/airtel/~~letter~~ dated 3/12/65 at New York.
3. Re enclosure to New York (office) airtel/~~letter~~ dated 3/12/65 at New York.
4. Other _____.

DOMB 4/20/76

The following changes in classification have been made in the above communication(s).

a. Declassified by 3101 on 3/29/76.

b. Classified _____, exemption category _____ by _____, date _____, date of automatic declassification _____.

c. Downgraded to _____, exemption category _____

d. Upgraded to _____, exemption category _____ by _____, date _____, date of automatic declassification _____.

Bufile 100-399321
Urfile NY (105-8999)

105-8999

RECORDED INDEXED SERIALIZED FILED
APR 2 1976
FBI—NEW YORK

b7C

ATTACHED TO 105-8999-6066

UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to File No.

Bu 1[illegible]-5-34

New York, New York
March 12, 1965

Re: Racial Situation,
New York Division
Racial Matters

DECLASSIFIED BY 8269 SHE/LWE/tcj
ON 3-9-87

[redacted] b7D

It is noted that on February 25, 1965, a rally sponsored by the Federation for Independent Political Action (FIPA), 139 West 125th Street, New York City, was held at 125th Street and 7th Avenue, New York City, at which demands were made that all stores on 125th Street in Harlem be closed on February 26 and 27, 1965, "in respect for Malcolm."

b7D [redacted]

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

b7C [redacted]

Class I
Excluded from automatic downgrading and declassification

105-8999-6066

Re: Racial Situation,
New York Division
Racial Matters

On August 10, 1964, a second source, who has furnished reliable information in the past, advised that Malcolm X was founder and President of the Muslim Mosque, Incorporated (MMI).

A characterization of MMI is attached and sources mentioned therein have furnished reliable information in the past.

6-750 (Rev. 12-14-88)

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FEDERAL BUREAU OF INVESTIGATION
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1 Page(s) withheld for the following reason(s): Page(s) is/are Appendix pages used to characterize [redacted] Muslim Mosque Inc. Duplicate copies are located throughout Malcolm X's Headquarters and New York Files.

☐ For your information: _____

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☒ The following number is to be used for reference regarding these pages:

NY 105-8999 - 6066 PAGE 3

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FBI/DOJ

UNITED STATES GOVERNMENT

MEMORANDUM

TO: SAC, LOS ANGELES (105-2604) DATE: 3/13/65

FROM: SAC, PHOENIX (105-93)

SUBJECT: NATION OF ISLAM
IS - NOI

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 2-9-84 BY SP6 SHE/DEB/tcy

b2 b7D

On 2/2/65 [redacted] reliable, made available the following information:

[redacted] (of Los Angeles) was in contact with ELIJAH MUHAMMAD and told him he had two things to discuss. He said that Sister [redacted] had come out there and they discussed this thing. [redacted] said that the mother told him that he (Brother [redacted] might have obtained the wrong impression. He said [redacted] told them both [redacted] what she told him (Brother [redacted] and she admitted that Brother [redacted] did not just get that impression but that she gave him that impression. [redacted] said he told them he would leave it in ELIJAH's hand and ELIJAH said that he (ELIJAH) has certainly taken care of it. ELIJAH said he told [redacted] to take her clothes and get out. He said he talked with her when she came to Phoenix on the morning of 2/2/65 and she felt very bad and said she did not have any idea of what people would think. ELIJAH said he told her she should know that she would upset her future husband by telling him things like that. ELIJAH said he told her that he had missed millions of believers and she could not work here any longer. He said he told her it made him feel very bad before the rest of the followers. He said she said she was just saying these things and did not mean anything, and ELIJAH said he reminded her that there was [redacted] and someone else right there in front of his sister's door and he did not know what she was thinking about.

b7C b7C

[redacted] said when they first got to his house, she [redacted] had said that was not what she had wanted to present

6 - Los Angeles (RM)
(1 - [redacted]) b2
(1 - [redacted]) b7C
(1 - [redacted])
(1 - [redacted])
(1 - [redacted])
2 - Chicago (100-35635) (RM)
(1 - 100-6989)
3 - New York (105-8999) (MALCOLM LITTLE)
(1 - [redacted]) b2 b7C
(1 - [redacted])
2 - Phoenix (1 - 105-931)
[redacted]
(13) b7C

115-8999-6058

[redacted] b7C b7C

and he asked her then why did she present this as one of reasons she did not want to continue to work for the messenger. ELIJAH said she wanted the job but is sick now because she lost it. She said he told her Sister [redacted] had begged him nearly a year later after he had sent her, [redacted], back to try [redacted] out again and she could not hardly do three to four letters a day. ELIJAH said he told [redacted] it was just wicked and was trying to start something and those like her that build this fire would regret it. [redacted] asked when she came back should he admit her or keep her out (of the temple) and ELIJAH told [redacted] to give her 90 days in class F as she needs punishment. He said not to let her in and if he [redacted] is talking anything like that to put him out and her mother also. ELIJAH said that he told her he would put them all out and that he was tired of this mudslinging.

b7C

[redacted] spoke to ELIJAH about a rumor, about the [redacted]) and himself [redacted]) as having met with MALCOLM at the Statler Hilton Hotel and conversed with him. [redacted] said [redacted] mentioned she told ELIJAH and that he had not heard it himself until now. [redacted] said he traced the source and there was a brother that was with him (MALCOLM) named [redacted] and that they [redacted] had just caught a glimpse of him going down the escalator at the hotel. [redacted] said this brother's wife (referring to [redacted] was the one who calling everyone and telling them that the [redacted] were seen holding a meeting in the lobby with MALCOLM. [redacted] said [redacted] is supposed to be helping MALCOLM establish a mosque in Los Angeles. He said the Brother [redacted] knew this [redacted] in Boston and [redacted] told [redacted] he should come out of the mosque because MALCOLM has more followers here than there are in #27 and they will have a mosque. [redacted] told [redacted] his captain and the minister had met with MALCOLM in the lobby of the Hilton. [redacted] told [redacted] about having guns and if he wanted one, they would get him one and so forth. [redacted] said two of the Sisters have spread this rumor and will be made examples of on the next evening and would be put out of the mosque.

b7C

ELIJAH said MALCOLM has no power to do anything and would never have any true friends and MALCOLM has not done any good in New York and he will never be successful trying to oppose ELIJAH. ELIJAH said he saw in the Herald Newspaper that

MALCOLM got some little disciple from Mecca. [redacted] said MALCOLM was supposed to bring someone from Egypt in Los Angeles and they spoke about how MALCOLM is laughed at by the devils themselves. b7C

ELIJAH mentioned he received a letter from [redacted] brother [redacted] and ELIJAH said he told his brother [redacted] that he wanted him in Chicago for Savior's Day. ELIJAH said he did not have the money but they would send him the ticket. According to ELIJAH, [redacted] had mentioned that the Jordan students there had elected ELIJAH as their world president. ELIJAH said a man who is a scholar told ELIJAH if he would not represent himself as the messenger, that every Muslim in the world would follow him if he told the people he was inspired by God. ELIJAH said he had given orders everywhere to throw out the half-believers just as you see them acting and not to wait until they get wicked. He mentioned a letter from Brother [redacted] who has a store and [redacted] said the captain and the secretary talked to [redacted] before he opened his new restaurant business. [redacted] said [redacted] is going to have to settle up with a lot of people that had money invested in his various businesses and never got anything back. He mentioned there is a photocopier at the mosque and [redacted] has not been paid for it yet but [redacted] is going to pay him off this week. b7C

The above information has not been placed in a LHM in view of the sensitive nature of the source and since the information is incomplete and should be used for intelligence purposes.

N.Y. DAILY NEWS p 7. 3-11-65

Three Indicted In Mal X Death

First-degree murder indictments in the killing of Malcolm X, black nationalist leader, on Feb. 21 were handed up yesterday by a New York County grand jury against three members of the Black Muslim movement, from which Malcolm had defected.

Those accused were Norman 3X Butler, 26, of 661 Rosedale Ave., and Thomas 15X Johnson, 30, of 832 Bronx Park South, both Bronx, and Thomas (Talmadge Hayer) Hagan, 22, of Paterson, N. J.

Butler and Johnson have been jailed on homicide charges, and Hagan is in the Bellevue Hospital prison ward, recuperating from a leg wound suffered as he fled the Audubon Ballroom in Washington Heights just after Malcolm was cut down by rifle and pistol bullets.

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DATE 2-9-84 BY [redacted]

105-8999-1057

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CONFIDENTIAL

UNITED STATES GOVERNMENT
MEMORANDUM

TO : SAC, NEW YORK (100-153308)

FROM : SA [redacted] (43)

DATE: 3/11/65

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SUBJECT : ORGANIZATION OF AFRO-AMERICAN UNITY
IS-MISC.

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2-9-84
Classified by [redacted]
Declassify on: OADR

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FBI/DOJ

Manhattan: Indict Thomas Hagan, Norman 3X Butler and Thomas 15X Johnson for first-degree murder in the Malcolm X slaying.

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CLIPPING FROM THE

NY N. Y. HERALD TRIBUNE

EDITION LATE CITY

DATE MAR 11 1965

PAGE 22

FORWARDED BY NY DIVISION

NOT FORWARDED BY NY DIVISION X

105-8999-6053

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Three Indicted In Mal X Death

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Butler and Johnson have been jailed on homicide charges, and Hagan is in the Bellevue Hospital prison ward, recuperating from a leg wound suffered as he fled the Audubon Ballroom in Washington Heights just after Malcolm was cut down by rifle and pistol bullets.

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CLIPPING FROM THE

NY N. Y. DAILY NEWS

EDITION FINAL

DATE MAR 11 1965

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FBI

SAC, NEW YORK (100-153308) 3/11/65

SA [redacted] (43) b7C

ORGANIZATION OF AFRO-AMERICAN UNITY
IS-MISC.

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DATE 2-9-84 BY 8369 [illegible]

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1-NY 100-152759 (MMI) (43)
1-NY 100-153308 (OAAU) (43)

b7C
b7D
b2

[redacted] b7C
(10)

105-8999-605

SEARCHED INDEXED
SERIALIZED FILED
MAR 11 1965
FBI - NEW YORK

[redacted] b7C

2/9&11/65

1. Organization of Afro-American Unity

The Organization of Afro-American Unity (OAAU) has its headquarters in Suite 128, Hotel Theresa, 2090 7th Avenue (at 125th Street), New York City.

2. Meeting Places

Meetings of the OAAU are held in its headquarters at Suite 128, at the Universal Negro Improvement Association (UNIA) Hall located on the second floor of 2395 8th Avenue, New York City, and public meetings are on occasion held at various rented halls, chiefly the Audubon Ballroom, Broadway and 166th Street, New York City.

The UNIA Hall mentioned above is a hall rented by the UNIA, which is a group of Marcus Garvey followers. They are in no way affiliated with the OAAU except in the renting of their office.

3. Schedule of Meetings

The regular membership meeting of the OAAU, which is opened only to OAAU members, is currently being held every Tuesday evening at 8:00 p.m. at the UNIA Hall, 2395 8th Avenue, New York City. These regular membership meetings were orginally held on Monday night, but the schedule was changed approximately one or two months ago. Also, some of these regular membership meetings were held in the headquarters at Suite 128.

Public meetings of the OAAU at which OAAU Chairman Malcolm X is usually the main speaker are held almost every Sunday night when Malcolm X is in town. These meetings are usually held at the Audubon Ballroom, Broadway and 166th Street, New York City.

NY 105-8999-6051

Each Saturday morning, the OAAU holds its "liberation school" in Suite 128 of the Hotel Theresa.

Various committee and work meetings are held at irregular times in OAAU headquarters at Suite 128 or in the homes of individual members.

4. Organization and Officers

The organization of the OAAU is composed of several officers and committees, with each member being assigned to a certain committee.

The chairman of the OAAU is Malcolm X, and no real policy decision or public activity is conducted by the OAAU without his specific approval.

The current Executive Secretary is [redacted] who recently took over from the original Executive Secretary, [redacted]

There is no official designated assistant to the Executive Secretary, however, [redacted] is usually assisted in his duties by [redacted]

The Financial Secretary also is [redacted] who is known to take charge of all money collected, to maintain it and pay bills.

b7C

The Assistant to the Financial Secretary is a [redacted] who is in charge of the administrative procedure of collecting dues and furnishing receipts for same. There is no known Accountant or Assistant Accountant in the OAAU at the present time.

The Reporter and Communications Officer is [redacted] who is normally referred to as the Editor of the OAAU publication. The Assistant to [redacted] is [redacted]

There is no known officially designated liaison officer of the OAAU, however, all contact with other alleged OAAU branches is handled by [redacted]

b7C

At the present time, there is no regular full time office secretary and the administrative duties handled by such a position, are being done by [redacted] and individual members whom he enlists to aid him.

The committees of the OAAU are economic, cultural, political action, education and youth.

The chairman of the Economic Committee is unknown and this committee is inactive.

The chairman of the Cultural Committee is [redacted] This committee has held various special programs in which African Culture in the way of movies and entertainment have been provided for members.

b7C

The chairman of the Political Action Committee is [redacted] and this committee is relatively inactive. During the 1964 Presidential Election, the extent of the activity of this group was to urge all members to register and vote for Negro candidates.

b7C

The chairman of the Education Committee is [redacted] and the chief activity of this committee is the operation of the OAAU Liberation School each Saturday.

b7C

The chairman of the Youth Committee is unknown and there may not be anyone officially designated to this position. This committee is quite inactive although there is constant talk of forming a program for youth.

[redacted]

b7D

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☐ (b)(5)	☐ (b)(9)	☐ (k)(6)
☐ (b)(6)		☐ (k)(7)

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b7C [redacted]

8. OAAU Publication

The official OAAU publication is the "OAAU Blacklash." This paper was originally called the "OAAU Newsletter," but was changed to its present name after three or four issues. The paper is only published on an irregular basis and up to the present time it has been mimeographed. [redacted]

b7D
b7C [redacted] The editor of the publication is [redacted] his assistant is [redacted] The paper is mimeographed by the staff at OAAU headquarters and is sold at various meetings.

9. Liberation School

The Liberation School of the OAAU is sponsored by the OAAU Education Committee and is under the direction of [redacted] The class is held each Saturday and consists of two sessions. The first is held from 9:30 a.m. to 10:30 a.m. for children, age 6 to 14, and the average attendance is approximately 10. The second class is held from 10:30 a.m. until noon and is for adults, age 15 and up, and the average attendance is 30. These classes are opened to the general public, however, every effort is made to get the public attending the classes to take out an OAAU card at $2 each. These classes are set up on a six-week basis during which courses in African history and African culture are taught. After each six weeks, a diploma is granted and a new class formed. Teaching at the class is conducted by [redacted] and at the present time, courses in African history are being taught by a guest teacher, a [redacted] (phonetic). This latter individual is an African student currently attending Columbia University and working on a doctorate degree. He is not a member of the OAAU and his only affiliation is as a guest speaker or teacher each Saturday.

b7C

10. Information on "United Brothers"

The United Brothers is a small group which holds Judo classes for the general public at 31 West 125th Street, 4th floor, New York City. The classes are held every Monday and Thursday evening at 9:00 p.m. and Saturdays, at 2:00 a.m. There is a charge of $2 for each session. The classes are run by [redacted] and [redacted] b7C Both of these individuals are former members of the Nation of Islam, who are believed to have been affiliated with the OAAU in mid 1964. When the United Brothers was first formed, it was believed to have been a part of the OAAU. However, it is now known to be a separate group with no real affiliation with the OAAU although OAAU members occasionally attend.

The Judo class currently endorsed by the OAAU is the one which meets each Friday evening in Suite 128, Hotel Theresa and is sponsored and operated by the Muslim Mosque, Inc. (MMI).

11. Other OAAU Branches

There has been talk around OAAU headquarters and at meetings that there are branches of the OAAU in Philadelphia, Boston, Chicago and Los Angeles in addition to New York City. It is not known, however, whether there are, in fact, organized active branches in these cities.

OAAU Chairman Malcolm X has stated on several occasions that during his African trip, he formed an affiliate of the OAAU on several college campuses in Africa, and this affiliate is known as the Organization of Afro-American Students (OAAS). According to Malcolm X, branches of the OAAS have been formed at El Azhar University in Cairo, Egypt, and also in Ethiopia, Liberia, Ghana and Nigeria. Branches of the OAAS are also supposed to be formed on college campuses in the United States, but to date none are known to have been set up.

12. Relationship With Other Organizations

The OAAU is very closely affiliated with the MMI and can actually be said to be dominated by the MMI. MMI

leader Malcolm X is the Chairman of the OAAU and MMI Executive Secretary, [redacted] has recently taken over as OAAU Executive Secretary, after ousting [redacted] b7C The activities of the OAAU are tightly controlled by [redacted] who is placing MMI members into as many key places in the OAAU as possible.

The OAAU appears to be in sympathy with the Socialist Workers Party (SWP) as evidenced by the great deal of publicity given to Malcolm X by the SWP paper "The Militant." Malcolm X and the OAAU have also endorsed the purchase of this paper.

The OAAU is also in sympathy with legitimate civil rights groups, although there is no close liaison or relationship between the OAAU and those civil rights groups. However, the OAAU reflects the thinking of Malcolm X, who opposes, at least vocally, the nonviolent movement in the civil rights field.

Malcolm X Aide Charges Muslim Plot to Kill Him

By DONALD R. FLYNN and MIKE PEARL
Journal-American Staff Writers

Black Muslim defector Leon 4X Ameer said today that a warrant has been issued for his arrest on charges that he misappropriated funds from Elijah Muhammad's Nation of Islam mosques in New York and New Haven.

"This is just one of the maneuvers they're using before they come out and kill me," he told The Journal-American.

The onetime aide to slain Muslim leader Malcolm X declared that if he is hailed into court on the charge, he will try to expose the financial workings of the Black Muslims.

"I will demand all their financial records," he said. "If they answer my questions, this will be the first time that the financial mysteries of the Black Muslims has been put on record."

Leon 4X was once a karate instructor for Malcolm X in mosque No. 7 in Harlem, and was sent to New Haven to organize the mosquqeq there. He finally quqit the Muslims after being beaten almost to death last Christmas Day in a Boston hotel.

He is, he says, heir-apparent to Malcolm X's Organization for Afro-American Unity.

LEON AMEER
AP Photo

INDICT 3 SUSPECTS

In another development, three alleged Black Muslim "enforcers" were indicted here yesterday by a Manhattan grand jury on first-degree murder charges in the public execution of Malcolm X Feb. 21 in the Audubon Ballroom.

Indicted were Talmadge Hayer, alias Thomas Hagan, 22, of Paterson, N.J., Norman 3X Butler, 26, of 461 Rosedale ave., Bronx, and Thomas 15X Johnson, 30, of 832 Bronx Park South, Bronx.

They're accused of riddling Malcolm X with a shotgun blast and pistol bullets in front of 400 of the maverick Negro leaders followers.

The indictment charged the trio "willfully, feloniously and with malice aforethought shot and killed Malcolm Little, also known as Malcolm Shabazz, also known as Malcolm X, with a shotgun and pistol."

Also indicted, on three counts of first and second degree felonious assault, was Malcolm X's "bodyguard," Reubin Francis, who allegedly shot Hagan in the wild confusion after Malcolm X's assassination.

Two other men, who started a diversionary argument to attract attention while Malcolm was killed, are still being sought by police.

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NY N.Y. JOURNAL AMERICAN

EDITION LATEST NEWS

DATE MAR 11 1965

PAGE

FORWARDED BY NY DIVISION

NOT FORWARDED BY NY DIVISION X

105-8999-6050

[redacted] 67C

[redacted]

CONFIDENTIAL

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, MINNEAPOLIS

DATE: 3/11/65

FROM : SAC, NEW YORK (100-133479)

SUBJECT:
YOUNG SOCIALIST ALLIANCE
IS - SWP

2-9-84 Classified by 8269 HELWEG/ICY
Declassify on: OADR

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED EXCEPT WHERE SHOWN OTHERWISE

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(1 -) b2
1 - San Francisco ( ) ( ) (RM)
1 - (C) (44)
1 - (44)
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1 - NY 105-8999 (MALCOLM X LITTLE) (43)
1 - (41)
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b1 b2 b7D b7C

105-5999 6049

(27) b7C

b7C

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CONFIDENTIAL

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FBI/DOJ

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA GEN. REG. NO. 27

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, New York (157-

DATE: 3/10/65

FROM : SA [redacted] b7C

SUBJECT: Alleged Racial Riot To Take Place, Rochester, N.Y., During Easter, 1965
IS-RM

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 3-9-84 BY [redacted]

Re Bureau teletype to Buffalo and NY dated 3/9/65.

In connection with referenced teletype, on 3/10/65, Assistant DA Herbert Stern, NY County, 155 Lenard, NYC, phone RE 27300, was telephonically contacted as a matter of courtesy to determine if he had any objections to SAs of NYO attempting to talk to [redacted] growing out of the shooting of Malcolm X Little on 2/21/65. Stern was advised that the purpose of attempting to talk with [redacted] was not in connection with the shooting of Malcolm X or the matter with which [redacted] was charged. b7C

Stern advised he personally had no objections in SAs of the NYO talking to [redacted] b7C

Stern advised he is handling the matter re the shooting of Malcolm X Little, that the NYCPD is attempting to talk to everyone who may have been present at the Audubon Ballroom on 2/21/65 and those who have pertinent information are being interviewed by ~~him~~ someone from the DA's office, primarily himself. He advised they have a number of people who were eye witnesses and many of them have appeared before the Grand Jury. Stern advised he has been meaning to get in touch with this office for he feels this office may be of assistance in this matter. He advised his office has full power, of course, to subpoena any records etc. of the MMI or OAAU in this matter. He stated he may later desire to contact someone from this office who is aware of all details concerning the shooting of Malcolm X and he inquired as to whom he should call. Stern was then furnished the name of Supr. [redacted] as the SA in this office whom he could call. b7C

Stern expressed his thanks for the NYO in calling him and reiterated his cooperation in any manner he could be of assistance to the FBI. The above is being furnished for information purposes.

1 - 157-
1 - 105-8999 (Malcolm X Little)
1 - [redacted] b2 b7C

105-8999-6048

SEARCHED [redacted] INDEXED
SERIALIZED [redacted]
FILED
FBI-NEW YORK

[redacted] b7C

2/10/65

AIRTEL

TO: DIRECTOR, FBI (100-441765)

FROM: SAC, DETROIT (100-32194)(RUC)

MUSLIM MOSQUE, INCORPORATED
IS - MMI
CO: NEW YORK

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 2-10-84 BY [redacted]

ReBulet to Detroit, 2/23/65 and Detroit airtel to Bureau 2/9/65 captioned RAM.

b2
b7D [redacted] advised 2/8/65 that at a meeting of the Fox and Wolf Hunt Club (FWHC), held on 2/7/65 at Detroit, RICHARD HENRY requested that club members act as body guards for MALCOLM LITTLE during his appearance in Detroit on 2/14/65. Source advised that General BAKER, JR., member of RAM, Detroit, opposed this request because his organization, RAM, disliked MALCOLM LITTLE because he was too friendly with white people.

b2
b7D [redacted] advised that RICHARD HENRY is President of Group On Advanced Leadership (GOAL), a civil rights organization active in Detroit, and a member of FWHC, is not associated with the MMI. He advised that MILTON HENRY, brother of RICHARD HENRY, is President of the Afro-American Broadcasting and Recording Company, which sponsored the appearance of MALCOLM LITTLE in Detroit on 2/14/65. He advised that RICHARD HENRY, as President of GOAL, was active in making arrangements for MALCOLM LITTLE's appearance.

b2
b7D [redacted] and [redacted] have advised that a branch of MMI does not exist in Detroit and they possess no information that plans are being formulated to organize same. They have been advised that they should immediately advise the Detroit Office of any plans to organize MMI in Detroit.

Letterhead memorandum concerning MALCOLM LITTLE's appearance in Detroit was submitted to Bureau and New York under caption Afro-American Broadcasting and Recording [redacted]

3 - Bureau
4 - New York (100-152759)
1 - Detroit
TJR:mfk (6)

b7C [redacted]

Orig 100-165754

b7C [redacted]

105-8999 [redacted]

United States Government

MEMORANDUM

TO: SAC, BUFFALO (105-468) DATE: 3/10/65

FROM: SA [redacted] b7C

NATION OF ISLAM
IS - NOI

(2) New York (RM)
1 - 105-7809)
1 - 100- , MALCOLM X)
41 - Buffalo

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FBI/DOJ

UNITED STATES GOVERNMENT

MEMORANDUM

TO: b7C SAC, CHICAGO (100-35635) DATE: 3/10/65

FROM: [redacted] PHOENIX (105-93)

SUBJECT: NATION OF ISLAM
IS - NOI

b2 b7D

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 2-9-84 BY 8369 Rhodweather

[redacted] reliable, made available the following information on the dates designated:

1/30/65

[redacted] was in contact with ELIJAH MUHAMMAD and said this man [redacted] (phonetic) had called and asked [redacted] to be on his program and it would concern MALCOLM. [redacted] said he told him no and ELIJAH agreed, stating that [redacted] or any of them are to take any part in it. ELIJAH said they must think we are fools because we do not even talk to them, (referring to hypocrites). ELIJAH said [redacted] was supposed to put something about it in the national press, and told [redacted] that he and [redacted] should go to him and tell him [redacted] that they had warned him once before about this but we do not talk with him, (MALCOLM or hypocrites). ELIJAH stated he (believed referring to MALCOLM) was in Los Angeles on the 29th and ELIJAH said he heard some of the brothers were seen talking to him. He said he did not know how true it was but he heard two of the top laborers there (Los Angeles) were seen talking to MALCOLM. [redacted] said he heard the same thing. ELIJAH said he was not going to ask them and was waiting for them to say something. He said after a reasonable time, if they did not mention it, ELIJAH would ask them.

[redacted] said he talked to [redacted] and thought it best to contact ELIJAH about being on the program. ELIJAH said the press would like to have something like that and to not even say anything as the less said about him (MALCOLM) the less he is hurt. ELIJAH mentioned that [redacted] was talking to one of the disciples who said if it had not been for [redacted] he would not have done these things. ELIJAH said to leave them to Allah

6 - Chicago (RM)
(1 - 100-6989) (ELIJAH MUHAMMAD)
(1 - [redacted]) b2 b7C
(1 - [redacted])
(1 - [redacted])
(1 - [redacted])
(1 - [redacted])
1 - Los Angeles (105-2604) (RM)
1 - New York (105-8999) (MALCOLM LITTLE) (RM)
(1 - [redacted]) b2 b7C
2 - Phoenix (1 - 105-931)
[redacted] (13)

105-8999-6043

[redacted] b7C

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SERIALIZED [redacted]
b7C
MAR 3 1965
FBI—NEW YORK

and he would fix them up. ELIJAH told [redacted] he could tell the men (on radio or TV) that the messenger does not have anything to do with those who leave him. [redacted] said he keeps in mind and is aware of what [redacted] and [redacted] did and that [redacted] did not want ELIJAH to think that he, [redacted] would not oppose this man in any way. ELIJAH told [redacted] to just be silent unless someone attacked him directly. ELIJAH said MALCOLM is just mouthing off. ELIJAH asked when the program was to be and [redacted] said it would be in Chicago that evening at 11:15 and they would tape it at 4 PM. He said it would be played back about 11:45 PM that evening. ELIJAH told [redacted] to take care of himself and he would see him soon when the fellows get the plans straightened out.

b7C

1/30/65

[redacted], was in contact with ELIJAH MUHAMMAD and asked him the exact date that they were in Phoenix when ELIJAH had the conference with the officers. [redacted] said the attorney wanted to know because it was around then that ELIJAH was tied up in the same thing. [redacted] thought it was between the 12th and the 16th and [redacted] wanted the exact date.

ELIJAH said that his secretary, [redacted] said the date was 10/22/64. [redacted] told ELIJAH the program which was to be on that evening, was taped now and so far is only on his (MALCOLM's) trip. [redacted] said [redacted] had given him a peace of "meat" to take to them (the TV station) but they were undecided and might not have to take it. [redacted] said [redacted] was at the tape office and he is supposed to be contacting the big man there and asked if they can cut it out. [redacted] mentioned that they (believed referring to MALCOLM and others) did make some other calls out there on 83rd or 86th Street, but they themselves could not get any information there at all. ELIJAH said they had called her and the one farther South and the phone rang all night. He said they told her they were going to empty the bag and [redacted] said so far MALCOLM was not doing so good. He said he understood they (MALCOLM) was supposed to be in Detroit and do the same thing there tomorrow afternoon. ELIJAH stated MALCOLM seems to be determined. [redacted] said he thought they could put the cover on the bag. He said MALCOLM had been on WAAF there (Chicago) that day but he did not say anything of this sort. He said he did not know what it would be

that evening but so far has been only about his trip. ELIJAH commented maybe he would not go any further.

2/30/65

ELIJAH MUHAMMAD was in contact with [redacted] and asked him if [redacted] had contacted him and [redacted] said he had. ELIJAH asked if he knew everything then and [redacted] said yes. ELIJAH said he heard from those south of [redacted] (possibly referring to [redacted] and [redacted]) and he mentioned the one farther south told him that they (believed referring to MALCOLM) were on the phone trying to get them all last night. He said as soon as she knew who he was, she refused to talk to him and they kept calling and they said they were going to say everything they knew. ELIJAH said she said he (believed referring to MALCOLM) talked crazy to her and she told ELIJAH they had been doing this for a year and did not get anywhere. ELIJAH said it was pretty bold to stand on a man's steps and tell. He told [redacted] to see the manager (believed referring to the TV station) and that they would hold him responsible as well as the one that was talking. ELIJAH said they had been told to quit and should be warned of these things. He said he heard he (MALCOLM) was in Los Angeles on the 29th and the two top laborers were seen with him at a certain motel. ELIJAH said a certain sister saw them. [redacted] seemed surprised). [redacted] said it was the same hotel and some others stayed in and [redacted] said when he came down, they (the two laborers) said he (MALCOLM) had just left. Someone had come by to pick him up. ELIJAH asked if the two top laborers told [redacted] this and [redacted] said one did. ELIJAH said he had not heard from them, either one, so he would wait.

[redacted] said the teacher (believed referring to the minister) had told him and the other one did not know about it as far as [redacted] knew. ELIJAH said if he (believed referring to MALCOLM) starts all that stuff tonight, he is almost gone insane - it would be a bold act to take. ELIJAH said he did not think MALCOLM would be fool enough to do it and he might have been trying to frighten them [redacted] and [redacted] in to saying something.

ELIJAH said the manager in the other one should be warned and [redacted] said he would take care of it.

b7C

PX 105-93

The above information has not been placed into a LHM in view of the sensitive nature of the source and since the information is incomplete and should be used for intelligence purposes.

SAC, DETROIT (100-5549) -- 3/9/65

SAC, PHOENIX (105-EC

NATION OF ISLAM
IS - NOI

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 12-29-84 BY R269 THE/WEBSTER

On 1/31/65 [redacted] reliable, made available the following information:

ELIJAH MUHAMMAD was in contact with the SHABAZZ Restaurant, Detroit, Michigan, (telephone number TO 9-5889), and asked for [redacted] stated the school was not doing well at all because one of the teachers came in drunk on Thursday and the kids found out about it. He mentioned they were short of teachers and one of the teachers did not teach their way. ELIJAH said he would try to get one from #2 and send him up to help. ELIJAH asked if he (believed referring to MALCOLM X) was due there today. [redacted] said he was watching for him but heard he would not be there until the 14th. ELIJAH said he (MALCOLM) had been in Chicago the previous night trying to start trouble and ELIJAH heard from Chicago that MALCOLM was going on to Detroit today. He asked [redacted] if he had heard how Chicago handled him and [redacted] said he had heard. ELIJAH said to use the same method #2 used. ELIJAH said MALCOLM was trying to cut the attendance down for Savior's Day and that was all he was after. ELIJAH told him to keep the rotten ones out of the temple.

ELIJAH MUHAMMAD was in contact with the minister [redacted] and asked how he was doing and wondered how the minister was as he hardly ever heard anything from him. He asked how his heart was, and the minister said all right, that he rests when he is tired but he has to keep working because he cannot just sent around. They spoke about the shortage of teachers in Detroit, and the minister said the reason was because of the wages paid in Detroit. He said a teacher receives $24 per day and they cannot pay that much. ELIJAH said he would try to get them one from Chicago. They spoke of MALCOLM being in Chicago and the minister asked if MALCOLM

b7C

3 - Detroit (RM)
(1 - [redacted])
(1 - [redacted])
3 - Chicago [redacted] (RM)
(1 - 100-6989) (ELIJAH MUHAMMAD)
(1 - [redacted])
1 - New York (105-8999) (RM)
2 - Phoenix (1 - 105-831)

105-8999 6036

[redacted] b7C

had around any trouble there and ELIJAH said he did not know for sure as he did not have any tape of what he had said yet. He mentioned MALCOLM wanted the whole program of 1½ hours but the man cut him to just 10 minutes. ELIJAH said the minister and his brother should try to put a stop to MALCOLM's going around as ELIJAH cannot do something like that and he does not want to bother with any hypocrites. ELIJAH spoke of the Quran, saying not to kill in one place and another to kill. ELIJAH said he does not want it to happen as Allah will make him wish he were dead before he/it finished with him.

b7C

The minister said when he tried to talk to MALCOLM he could see then he was wasting time. ELIJAH said he heard MALCOLM has said that he might have acted too fast and would not have done what he did if it had not been for [redacted] ELIJAH stated they have gained from this and they are growing and the weak ones are weeded out. He said even his lieutenant, [redacted] (believed referring to MALCOLM's lieutenant) was trying to get back in. ELIJAH stated MALCOLM's trouble was politics and wanted to be in front of the people. He said he would like to see the minister the next weekend and he would like it to be on Sunday in Chicago so the minister could preach. ELIJAH said the minister and his brother should sit down with MALCOLM and try to talk to him and he might realize he is headed for divine chastisement. ELIJAH said his son [redacted] wrote him last week and asked to come back. ELIJAH stated he knows all of them will come back, including MALCOLM. He said MALCOLM was making the rounds of all their cities just making trouble. He said the minister should not talk to MALCOLM until ELIJAH talks to him first. The minister told ELIJAH that the NOI was doing better than ever.

ELIJAH stated they should pay the temple off one of these days to the mortgage company and cut down on the expenses. The minister mentioned they still owe $50,000. He said their auditorium is too small as are the school facilities and they would like to hold something after the 26th to raise the money to expand. Minister stated they owned the three lots south of their building, the temple. ELIJAH said "We will do that this year". He said $50,000 was not much to pay off and they could do that this year.

FX 105-93

b7C

[redacted] told ELIJAH that Sister [redacted] was pregnant. He said he would write ELIJAH about it. ELIJAH told the [redacted] he was the boss there and he could deal out the justice according to their laws.

The information set forth was not included in a LHM in view of the sensitive nature of the source and since the information is not complete and should be used for intelligence purposes.

UNITED STATES GOVERNMENT
MEMORANDUM

CONFIDENTIAL

TO: SAC, NEW YORK [redacted] (C)

DATE: 3/9/65

FROM: SA [redacted] (31)

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED EXCEPT WHERE SHOWN OTHERWISE

SUBJECT: [redacted] (C)

Classified by 8269 IHE/WEBSTER
Declassify on: OADR

[redacted]

CONFIDENTIAL

6-750 (Rev. 12-14-88)

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Section 552		Section 552a
☑ (b)(1)	☐ (b)(7)(A)	☐ (d)(5)
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☐ (b)(3)	☐ (b)(7)(C)	☐ (k)(1)
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☐ (b)(4)	☐ (b)(8)	☐ (k)(5)
☐ (b)(5)	☐ (b)(9)	☐ (k)(6)
☐ (b)(6)		☐ (k)(7)

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105-8999-6035 PAGES 2-3

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FBI/DOJ

FD-350 (4-3-62)

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 12-9-14 BY [illegible]

(Mount Clipping in Space Below)

HIS STORY OF MECCA TRIP

Malcolm X's New Insight

BY MALCOLM X

I HAVE TOLD you earlier how I became a Muslim while on parole from prison, and how my success in Detroit led me to Elijah Muhammad in Chicago. He raised me up to leadership and I would have given my life for him. But gossip and rumor caused him to suspend me after I had taken charge of the movement in Harlem.

Back in New York I was heartsick. Also I was completely suspicious for the first time. I had completely submitted. But Muslims were deliberately being given the implication that I had rebelled. Three days later the first word came to me that members of Mosque No. 7 were being told." If you knew what the minister did you'd go out and kill him yourself." As a onetime hustler, I sensed that once again I had to leave town fast.

I remembered Cassius Clay. We met first in 1962 at a Detroit rally for Elijah Muhammad. Today he does not share my feelings about Mr. Muhammad. But I must always be grateful to him that just at this time, when he was training in Miami to fight Sonny Liston, he invited me, Betty, and the children to come there, as his guests, as a sixth wedding anniversary present to Betty and me. Miami was Betty's first vacation since we had married.

And our girls loved the heavyweight contender who romped and played with them. I was in a state of emotional shock. I made an error, I know now, in not speaking out the full truth when I was first "suspended."

What was I going to do? After the fight I returned to New York City, where I had a large, direct personal following. Each day, more of the militant, "action" brothers who had been with me in Mosque No. 7 announced their automatically irrevocable break from the Nation of Islam to come with me.

THE HOTEL THERESA is at the corner of 125th street and 7th avenue, which might be called one of the fuse boxes of Harlem. I called a press conference and made the announcement: "I am going to organize and lead a new mosque in New York City known as the Muslim Mosque, Inc., with temporary headquarters in the Hotel Theresa. It will be the working base for an action program designed to eliminate the political oppression, the economic exploitation, and the social degradation suffered daily by 22 million Afro-Americans."

There was one major thing more that I needed to do. I took a plane, to my sister Ella, in Boston. "Ella," I said, "I want to make the pilgrimage to Mecca." Ella said, "How much do you need?"

I couldn't get over what she did then. I obtained a visa to the holy city and I left New York quietly.

As a Muslim from America, I was the center of attention in Mecca. They asked me what about the Hajj had impressed me the most. I said, "The brotherhood: the people of all races, colors, from all over the world coming together as one! It has proved to me the power of the one God."

I NEVER WOULD have believed possible — it shocked me when I considered it — the impact of the Muslim world's influence on my previous thinking. Many blacks would cynically accuse me of "selling out" the fight, to become an "integrationist." Nearly all whites would scoff and jeer. But I knew that there were a few who would understand, who would accept, that in the land of Muhammad and Abraham, I had been blessed with a new insight into the religion of Islam.

Before I left the Holy City I had an audience with Prince Faisal, who encouraged me to bring the truth of Islam to American Negroes. I visited Nigeria and Ghana, where I talked with cabinet officers, intellectuals, ambassadors from the rest of Africa, and many others

From Dakar, I flew to Algiers. It was Tuesday, May 19, 1964—my birthday. It was 39 years since the scene of this book's beginning.

MY NEXT PLANE, a Pan American jet—it was Flight 115—landed in New York on May 21 at 4:25 in the afternoon. As we left the plane and filed toward customs, I saw the crowd—probably 50 or 60 reporters and photographers. Before any press queries could be made, I told of the alteration of my attitudes about white men who practiced *true* brotherhood, such as I had seen during my recent pilgrimage experience among Muslims in the Holy Land.

More than a hundred speaking invitations were waiting for me, either at home, or at the Muslim Mosque, Inc. In my busy weeks abroad I had had some chance to think about the basic types of white

(Indicate page, name of newspaper, city and state.)

1

CHICAGO'S AMERICAN
CHICAGO, ILLINOIS

Date: 3-9-65
Edition:
Author: 3 STAR FINAL
Editor:
Title: LUKE CARROLL
MALCOLM X

Character:
or 100-33593
Classification:
Submitting Office: CHICAGO

105-89999-023
SEARCHED [redacted]
SERIALIZED [redacted]
b7C [redacted]

men in America, and how they affected Negro lives, and especially politics in this election year. I had thought out what I was going to say when I began appearing at some of these speaking engagements.

They call me sometimes "the angriest Negro in America." Well, the Bible says there is a *time* for anger. I feel that if Negroes attack white people, then those white people should defend themselves, with arms, if necessary, if the forces of law are inadequate. And I feel that Negroes, if white people attack them, should do exactly the same thing.

THEY HAVE CALLED me a racist. Once I was a racist—yes. But now I have turned my direction away from anything that's racist. So, some of the followers of Elijah Muhammad would still consider it a first-rank honor to kill me. Also I know that any day, any night, I could die at the hands of some white devil racist.

At the same time, however, I can't think of any subject involving human beings today that you can divorce from the race issue. I will even go so far as to say that I dream that one day history will look upon me as having been one of the voices that perhaps helped to save America from a grave, even possibly fatal catastrophe.

More and worse riots will erupt. The black man has seen the white man's underbelly of guilty fear. But, if thru telling this story of my life, I have brought any light, if I have spread any truth then all of the credit is due to Allah. Only the mistakes have been mine.

UNITED STATES GOVERNMENT
MEMORANDUM

TO : SAC, NEW YORK (100-153308) DATE: 3/9/65

FROM : SA [redacted] (43) b7C

SUBJECT: ORGANIZATION OF AFRO-AMERICAN UNITY
IS-MISC.

[redacted] b2 b7C b7D

[redacted] b7C

[redacted]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 9-9-84 BY [redacted]

b2 1-[redacted]
1-NY 105-8999 (MALCOLM X) (43)
b7C 1-[redacted]
b7D 1-[redacted]
1-NY 100-153308 (OAAU) (43)

[redacted] (14)
b7C

105-8999 6031

Searched	Indexed
Serialized	Filed
MAR [redacted] 1965	
FBI - NEW YORK	

b7C

4-750 (Rev. 12-14-88)

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☐ (b)(5)	☐ (b)(9)	☐ (k)(6)
☐ (b)(6)		☐ (k)(7)

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FBI/DOJ

SAC, CHICAGO (100-35635) 2/9/65

SAC, PHOENIX (105-93)

NATION OF ISLAM
IS - NOI

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 2-9-84 BY SP6 Sheweb/tcy

b2 b7D [redacted], reliable, made available the following information on the dates designated:

2/3/65

[redacted] was in contact with ELIJAH MUHAMMAD and asked him if he had sent an article whereupon ELIJAH stated he was not going to send one but changed his mind and did send one that day. ELIJAH mentioned the article from Brother [redacted] (believed to be identical with [redacted] and how good it was. He said he wanted to put in something right after it telling the people where to look to find the answers that the brother was telling them about. ELIJAH spoke of how others fought the truth and new progress but that he would win. He mentioned everyone has fought the new until it was here and then they wanted it. He said that he was away from his family 12 years in this 33 year fight over truth. ELIJAH stated he spent 7 years hiding on the East Coast from enemies and 5 years in Federal jail. He said those who are jealous of him won his victory but not the hard times he had faced to get the truth here. He spoke of Brother [redacted] as having sent out 304 feelers to papers and magazines in 20 countries in the United States and overseas. He said the brother had prayed for knowledge of this work of ELIJAH as the leader and is now convinced. He is ready to battle anyone who tries to oppose ELIJAH. ELIJAH stated he even told [redacted] to his face that the Asian Muslims would follow ELIJAH if he would only say he, ELIJAH, was inspired rather than a messenger of God. ELIJAH stated he would not do this and would still win.

b7C

ELIJAH stated the floor was cleared and he was ready to take on anyone. He said if the 22 million here would follow

4 - Chicago (RM)
(1 - 100-6989)
(1 - [redacted])
(1 - [redacted])
New York (105-8999) (MALCOLM LITTLE) ([redacted])
2 - Phoenix (105-931)
[redacted]

b7C
b2

105-8999-6030
SEARCHED [redacted]
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13
[redacted]

b7C

him for one week; they would be in heaven next week. ELIJAH commented that he is fearless.

2/4/65

b7C

[redacted] was in contact with ELIJAH MUHAMMAD and thanked him for what he had sent - four articles to be printed in the paper. [redacted] said it gave him a chance to highlight what ELIJAH writes in different sections of the paper. He told ELIJAH his column was a beauty entitled "The Breaking Up of An Old World Civilization". [redacted] mentioned [redacted] (believed referring to [redacted] got them a message from Indonesia from SUKARNO and his message read "We will build a world anew". ELIJAH said this matched and [redacted] wanted to know if it would be all right to use SUKARNO's picture at the bottom of the paper. He said he would put ELIJAH's picture across the top and SUKARNO's at the bottom. ELIJAH said that would be all right. [redacted] said this was something that was on everybody's mind. ELIJAH told [redacted] to keep the paper going and do not delay. He told him to keep after him through Friday and Saturday so they do not get behind on next week's paper. ELIJAH said he intended to be in Chicago over the weekend or the first of the following week.

2/4/65

b7C

[redacted] was in contact with ELIJAH MUHAMMAD and stated he had two reels (tapes) on MALCOLM's talks in New York and Chicago and he would send them to ELIJAH. He told ELIJAH to listen to the tapes so he would know what MALCOLM was putting into the people's minds. ELIJAH said he wanted to hear them and wanted to keep up with what he (MALCOLM) was saying and doing. [redacted] spoke to ELIJAH about [redacted] and some of the help at the newspaper. He said he did not feel [redacted] was on the job enough in handling the paper as he should. ELIJAH said he was glad to hear about this and he was always suspicious of any slow down and that he, ELIJAH, would talk to the editor. [redacted] said [redacted] is a hard worker

at the paper. [redacted] told [redacted] that he could not get the paper out each week if he could not get more help. ELIJAH stated the paper must be put out and if necessary they will do it themselves. [redacted] spoke of [redacted] and [redacted] not getting along very well either. [redacted] told ELIJAH that [redacted] is not utilizing the help he has and that he, [redacted] felt that there was something funny about the whole thing. He said [redacted] seems to get along fine with the lost-founds but not with the Muslims he works with. He told ELIJAH about having some trouble controlling [redacted] who does not keep regular hours and does not let his family know where he goes. [redacted] ELIJAH suggested if [redacted] came in late to lock him out one night and he would learn a lesson. ELIJAH said he had told the boy he would help his father [redacted] on expenses on going to college.

b7C

2/6/65

[redacted] was in contact with ELIJAH MUHAMMAD and said that he had two things to talk to him about. He mentioned about the TV man had called for ELIJAH and this man was the same one that wrote the bad article about them. He said this man [redacted] is a spy who claimed to be a black muslim and he thought the article had been for the Daily News. ELIJAH said it was strange that he wanted to talk to ELIJAH. He said he would be a good one for ELIJAH to talk with. [redacted] said this man had been with a paper and is now on a TV hook-up. [redacted] said the man wanted to photograph the places of business now and ELIJAH told him no, not now.

b7C

[redacted] mentioned [redacted] in Chicago. He said this was the same show that MALCOLM was on the previous week. [redacted] said they might ask him if the general public can come and see him on the 27th and ELIJAH said

that would be all right, that maybe they could get their rent back from this fellow. [redacted] said ELIJAH could get more than that at least 20. [redacted] said he told him to tell the people he was giving this to the 3 year economic program. ELIJAH told [redacted] to ask [redacted] what the interview was for. [redacted] stated he thought [redacted] would be deceitful again. ELIJAH said he had asked for it for Coast to Coast whereupon [redacted] said they probably have something up their sleeves.

b7C

[redacted] stated MALCOLM was blasting all he could and ELIJAH said he had not had a chance to listen to the tapes. [redacted] told ELIJAH he should listen to them before the next paper comes out as ELIJAH will probably want to put something in it. [redacted] stated MALCOLM was getting more shrewd in his presentation. ELIJAH commented that MALCOLM does not have any following and was trying to get started in Los Angeles with a little man brought from Arabia, and this little man looks like he needs to be taught himself.

ELIJAH told [redacted] that he liked their paper this week.

2/11/65

[redacted] was in contact with ELIJAH MUHAMMAD and said he had just read ELIJAH's column of the old world and discussed it. [redacted] is to give [redacted] the program for Savior's Day and it will be put in the next issue. [redacted] commented there is more interest in this Savior's Day than any before. ELIJAH agreed and said everything must be done right and professionally. [redacted] commented he was trying to draw attention to Savior's Day through the newspaper.

b7C

2/11/65

ELIJAH MUHAMMAD was in contact with [redacted] and told him he had some more words to add to the other which he talked to him about. He told him to add under the headline words "Universal War", and to use "Let Me Stop Kidding

Ourselves And Playing The Fools. Let's Unite With Muhammad And Make One Issue Of The Race Question Instead Of 100 Or 1000 Little Fires That Never Benefit Us That Is Trying To Be Started By Selfish Leaders." ELIJAH continued stating, "The whole entire African nation world is near under or is going under Islam 100% very fast. What Muhammad prescribes for us to accept is backed not only with divine power but with our own people throughout Asia and Africa. It is Islam that our people are following. It is the unity which they are building on. There is no ignorant or foolish talk in the program of Muhammad for our people. It is what we should have done 100 years ago when we were so called free. We should not hate one of our leaders just because the white people hate him. This is a sign of a true leader for us when the white people hate the man. When they like the man then he is their man and not ours."

The above information has not been placed in a LHM in view of the sensitive nature of the source and since the information should be used for intelligence purposes.

UNITED STATES GOVERNMENT
Memorandum

TO : SAC, NEW YORK (100-153308) DATE: 3/8/65

FROM : SA [redacted] (43) b7C

SUBJECT: OAAU
IS-OAAU

b2
b7C
b7D

[redacted]

b7C

[redacted]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2-9-84 BY [redacted]

1 - [redacted]
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1 - NY 105-8999 (MALCOLM X (LITTLE) (43)
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1 -
1 - NY 105-7809 (NOI) (43)
1 - NY 100-153308 (43)

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b7D
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105-8999-6027
Searched Indexed
Serialized [redacted] Filed
MAR 8 1965
FBI-New York

[redacted] (43)
b7C
[redacted]

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4-750 (Rev. 12-14-88)

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FEDERAL BUREAU OF INVESTIGATION
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105-8999-6027 PAGES 2-3

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FBI/DOJ

SECRET

UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to File No.

Washington, D.C.

March 8, 1965

Comp# 235295
DECLASSIFIED BY 8269 JHE/wee/dd
ON 2-10-84
per letter 190-6004-18

MUSLIM MOSQUE, INCORPORATED

A source advised on February 25, 1965, that JAMES WARDEN, also known as JAMES 67X, a leader of Muslim Mosque, Inc. (MMI) in New York City, requested an individual in Philadelphia, Pa., to obtain copies of all newspapers from March 8, 1963, to present, containing information regarding trouble between the Nation of Islam (NOI) and the followers of MALCOLM LITTLE in the MMI. According to this source, WARDEN stated he was obtaining copies of all New York City papers for the same period and WARDEN had instructed that this be done in all cities in the United States where MMI has contacts.

This source advised that on February 28, 1965, JAMES WARDEN stated he intended to travel to various cities throughout the United States to bring together the followers of MALCOLM LITTLE.

WARDEN also stated that followers of MALCOLM LITTLE from throughout the United States were obtaining newspapers with stories of trouble between the Nation of Islam (NOI) and followers of MALCOLM LITTLE.

WARDEN stated that the purpose of this was to compile a scrapbook reflecting instances where followers of MALCOLM LITTLE were attacked by NOI members. According to WARDEN, after the scrapbook is compiled he plans to take this book and visit officials of the New York City Police Department and request permits for followers of MALCOLM LITTLE to carry guns for self protection. If these permits are not allowed, WARDEN stated he would then go to court in an attempt to have the courts force the New York City Police Department to issue gun permits. In

SECRET
Group 1
Excluded from automatic downgrading and declassification

6025

SEARCHED [redacted] INDEXED
SERIALIZED [redacted] FILED
MAR 9 1965

b7C

MUSLIM MOSQUE, INC.

court he would use the scrapbook as evidence of the attacks against the followers and their need for self protection.

WARDEN stated that in his contacts with people throughout the United States who are presently compiling the above material, he intended to work with them and any others who are interested in the program of MALCOLM LITTLE. WARDEN stated they were not worried about the volume of membership but they wanted only those who were sincere in their beliefs.

WARDEN stated that members of the organization should not worry about spies as they had a new method for determining the identities of spies in their organization. WARDEN did not identify the spies as being spies from either the NOI or law enforcement agencies.

WARDEN also stated he had obtained an individual to teach all members a method of self-defense and that he planned to have this individual start teaching self-defense to the followers of MALCOLM LITTLE immediately.

A characterization of MMI and the NOI are attached.

6-750 (Rev. 12-14-88)

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☐ For your information: _____

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UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION
Washington, D.C.

In Reply, Please Refer to File No.

March 8, 1965

Title MUSLIM MOSQUE, INCORPORATED

Reference Memorandum dated and captioned as above at Washington, D.C.

All sources (except any listed below) whose identities are concealed in referenced communication have furnished reliable information in the past.

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

UNITED STATES GOVERNMENT

MEMORANDUM

TO: SAC, NEW YORK (100-152759) DATE: 3/8/65

FROM: SA [redacted] #43 b7C

SUBJECT: MUSLIM MOSQUE, INC.
IS - MMI

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1-NY 105-8999 (MALCOLM X)
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FBI/DOJ

FD-350 (4-3-62)

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Malcolm X

ROY WILKINS

Whatever became of the old American saying (mostly Dixie American) that whatever happens along the color line in the United States is nobody's business but that of the community in which it occurs?

No matter what ramifications develop, the assassination of Malcolm X, the former Black Muslim leader, has hastened the burial of the notion that in today's world a Sheriff Jim Clark in an Alabama county can do as he pleases with Negroes. Or a voting registrar in a Louisiana parish. Or a detective "securing" a confession in New York City.

Completely ignoring the fact that Malcolm was not a figure in government or one competing for a place in government, certain Africans are calling Malcolm an "American Lumumba," a counterpart, in their propaganda, of the slain Congo premier.

London sources are said to suggest that a sinister white group masterminded the killing.

The Chinese Communists hold officially that "United States ruling circles and races" murdered Malcolm X. From Hong Kong, the correspondent of the Christian Science Monitor relays the comment in the Peking Peoples Daily that the killing occurred "because Malcolm X . . . fought for the emancipation of the 23,000,000 American Negroes."

There are hints that the cold-blooded gunning down that Sunday afternoon was a part of an international conspiracy. Speculation runs riot, taking in Cuba, Egypt and other countries in Africa, and Red China. No one has any proof, but "international conspiracy" has a dark and rolling sound.

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(Indicate page, name of newspaper, city and state.)

39 NEW YORK POST

Date: 3/7/65
Edition: WEEKEND BLUE FI
Author: ROY WILKINS
Editor: DOROTHY SCHIFF
Title: MALCOLM LITTLE

Character: SM-NOI
or
Classification: BU 100-399
Submitting Office: NYO

UNDER INVESTIGATION

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SERIALIZED ... FILED ...
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NY

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Alongside the fanciful international plot, the conflict between the Muslims and the new group of exile Malcolm X sounds like a tame excuse for murder, but in any cult emotions run deep and disciplines are compelling.

The feud could have been one between the mansion in Chicago and the dingy ballroom in Manhattan. It did not have to be a Baghdad intrigue.

The point here is that what happens to a black American rings bells in Europe, Asia, Africa and, without doubt, also in South and Central America. Today's angry assessments, accurate or not, are a far cry from the day when Eufaula, Ala., Wendover, Ark., Shubuta, Miss., and the late Sen. Cole Blease and his colleagues could beat down Negroes and roar down inquiry or dissent from any source.

* * *

A ghastly thing like the Malcolm X murder is the business of more territory than Upper Broadway, New York, U.S.A. The forced march of children under electric cattle prods in the hands of the sheriff's men cannot be confined to Selma, Alabama. A lynching in Pearl River County, Mississippi, is not a *mere* local item.

Many white Southerners have awakened to this truth and have begun corrective measures, upsetting tradition in speech and action. But politicians riding the waning wave of racial bias and publications pandering to its lingering throes still mumble "outsiders," and "clean up your own yard." Master spellbinder that he was, Malcolm X in death cast a spell more far-flung and more disturbing than any he cast in life. He seemed to have changed his views in recent months, but did not bother to alter his hackle-raising language.

If this marked him as a tactical figher, rather than as a true hater, there may have been those on the far-out side who sensed the feins and gave the word. In any case, the American Negro question is forever released from the custody of the neighborhood klansmen. They will have to get another boy to make them feel like men.

Britain's Michael X: Death of Malcolm Blunted His Drive

By LEWIS CHESTER
London Sunday Times Exclusive to The Journal-American

LONDON, March 6.—The assassin's bullet that ended the life of Malcolm X, the American Black Nationalist leader, temporarily threw out of gear plans for an openly militant Negro movement in Britain.

Before his death, Malcolm X was preparing to return to this country within six weeks and address a mass rally in Trafalgar Square. It was to have been the public launching of the Organization for Afro-Anglo Unity.

Set to Work Underground

The organization has been operating in a quiet way for the last two years. It is directed from the Primrose Hill flat of a handsome young West Indian called Michael (de Freitas) X. On his regular visits to London Malcolm X was a frequent guest.

"We were deep personal friends," said Michael X, "and he was *my most forceful adviser.*" Like his former mentor, Michael X speaks a mixture of eloquent bitterness and Marxist jargon.

The divisions within the American Negro movement which led to Malcolm X's death were, he says, fomented by "imperialist factors." His aims in Britain are nonviolent but he claims the right "to hate my neighbor if he hates me first."

It was Malcolm X who coined the name for the British organization, reminiscent of his own Organization for Afro-American Unity. The two men first met in New York nearly three years ago, at a time when Malcolm was first showing signs of disenchantment with Elijah Mohammad's Black Muslim movement.

Soon afterwards Michael de Freitas was converted to Islam, dropped the de Freitas (the mark of his ancestor's slave-owner) and had the X thrust upon him.

In Britain he set about the job of developing a new kind of racial protest movement with an Islamic base. "At that stage we felt it was best to work underground. The British colored man is much more disorganised than the American Negro. But the time is *fast coming* when we shall have to be overground."

He now claims more than 2,000 active workers in Notting Hill, Brixton and Finsbury Park. Most of the proselytizing was done in barber shops, clubs and billiard

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saloons. Similar groups are forming in provincial cities like Birmingham and Manchester.

Apart from his claims, Islamic students at Birmingham and London universities confirmed to me the growing influence of Michael X's approach to the race relations problem. The Trafalgar Square rally was to mark its "overground" phase.

'Mother Country' Disappoints

Michael X says that the rally is still part of the program, although it may have to be postponed a few weeks. He believes that the British Negro, particularly the West Indian, is potentially more militant than his American counterpart.

"The West Indies was originally the breaking ground for slaves before they were sent to America. Those who couldn't be broken remained. I'm a descendant of the remaining ones."

Michael was born in Trinidad 38 years ago. He emigrated to Britain at 15 and worked in Cardiff's Tiger Bay for a time before joining the navy. On leaving the merchant service in 1956, he settled in London and started buying up houses in Islington and Notting Hill.

The income from the rents left him comfortably off but the business experience led him to the conclusion that the West Indian was the victim of an elaborate hoax.

"Most of them left the Caribbean, like myself, with a wonderful image of the mother country. We were always told it was somewhere to turn to. Then we find that mother is not at all happy to see us."

Just before the Notting Hill race riots in 1958, Michael de Freitas decided to get involved.

"I became a complete do-gooder, organizing discussion groups, forming tenants' associations and getting on everyone's nerves." The involvement escalated from the local to the international level.

Apart from his regular trips to the United States, Michael X has been to most of the African territories, emergent and emerged, and has chalked up over a dozen visits to Russia. He likes Moscow, not for any specific ideological reason but because "you can walk the streets at night without worrying about being set on by a crowd of yobbos."

(From the Los Angeles Times-Washington Post News Service)

105-8999-6022

3-14

Suspects' Wives Yield & Talk to Mal X Jury

The wives of two Black Muslims accused of assassinating Malcolm X complied with a judge's order yesterday and testified briefly before a grand jury investigating the killing.

On Thursday, they refused to testify, claiming the protection of the Fifth Amendment. Supreme Court Justice Abraham J. Gellinoff then ordered them to talk or have "severe consequences."

The women were Mrs. Etta 2X Johnson, whose husband, Thomas 5X, was arrested Wednesday, and Mrs. Theresa 7X Butler, whose husband, Norman 3X, was seized Feb. 26.

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NY News

EDITION Final

DATE 3-6-65

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FBI/DOJ

Letters to the Editor of The Times

Malcolm Called Needed and Responsible Leader

To the Editor:

As a white minister who has lived in Harlem for four years and has acted both as an associate minister and as an attorney in the community, I am compelled to comment on your Feb. 22 editorial entitled "Malcolm X."

Malcolm X, in my experience, spoke for a far greater percentage of the Negro American community than you are capable of imagining. I find Malcolm's description of the position of the Negro American to be far too true, and more clearly stated than most other civil rights leaders have put the case. In fact, I feel that other civil rights leaders have relied on his freedom of expression to say what, for various reasons, they could not speak. On many occasions he spoke my own feelings—feelings which no person with any sensitivity could help having.

I find Malcolm's position on violence to contain much ambiguity. In fact, it appeared to have been in a stage of transition which you have failed completely to recognize. His ambiguity should occasion no surprise.

The twisted state that you speak of and the alleged evil are merely the reflection of the state of our society, all 350 years of it. Your newspaper is a part of this history, and as a result shares in our burden of guilt. I find your understanding of Malcolm X as tragically warped as Malcolm X appeared to you, but then for the Christian such is merely a reflection of man's fallen state.

Position Defended

Insofar as Malcolm advocated striking back in self-defense, as a Korean War veteran I find his decision is no different than the one I made when rejecting the absolute pacifist position. As a Christian minister I affirm the validity of this position, and its consistency with the teachings of Jesus Christ. The lines of decision defining aggression are often difficult to draw. Generalizations are not useful guidelines.

However, from my perspective the burden of proving that the Negro's use of violence in self-defense is unjustified lies upon white America, and not the other way around.

I deny that Malcolm did not fit into society. He fit perfectly and inevitably into a society which had little else to offer him. I assert that Malcolm was a constructive and responsible leader. His struggles for the right use of his abilities and the right tactics to follow were both encouraging and as much to the point as those of any leaders today, Negro or white.

I regret to say that in my opinion the editorial question, and indeed many others you have published, show that you are as far removed from the feelings of Black America as nine-tenths of White America.

I personally mourn the passing of a much needed and creative American leader. His truth and his distortions were ours. His death is our loss.

(The Rev.) GEORGE T. FULLER

New York, Feb. 24, 1965

NY TIMES
3/5/65 p 22

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FBI - NEW YORK

MALCOLM X:
His Own, Strange Story

Malcolm X tells of his split with Elijah Muhammad and discusses who would want to kill him in this concluding article of his own life story, written within a year of his assassination. Prepared with Alex Haley, Malcolm X's autobiography offers his version of the forces which shaped him and lead to his violent death.

AS FAR BACK AS 1961, I had heard chance negative remarks concerning me, or veiled negative implications, or I noticed other early evidences of the envy and jealousy which Mr. Muhammad had prophesied. I was trying to "take over" the Muslims. I was "taking credit for Mr. Muhammad's teaching." I was "trying to build an empire" for myself. I loved playing coast-to-coast "Mr. Big Shot."

But I don't believe that any man in the Nation of Islam could have gained the international prominence that Mr. Muhammad's wings had let me gain—plus the freedom that he had granted me to take liberties and do things on my own—and still have remained as faithful and as selfless a servant as I was. Yet I was very hypersensitive to internal critics.

Also, I could not help but hear some of the hints and rumors and vicious gossip that was going around, about the moral behavior of our leader. Just to hear these stories, why, it made me spooky with fear.

But the stories got worse and even people outside the Nation began to hear them. I will only note, to be as brief as possible on this and to indicate my own reactions, that Mr. Muhammad is the defendant in two paternity suits in Los Angeles. I don't know how those suits, from two girls who once were his secretaries, are going to come out, but I do know that at the time I first heard these wicked speculations about his moral life, I could not ignore them.

[Ed. Note: The cases still are pending.]

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EDITION LATEST NEWS
DATE MAR 5 1965
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By late 1962, a number of Muslims were leaving Mosque No. 2 in Chicago. I learned that reliably—and the ugly rumor was spreading swiftly there among non-Muslims, as well. So some months later I sat down and I wrote to Mr. Muhammad what poison was being spread about him. He had me to fly to his new home in Phoenix to see him in April, 1963.

We embraced, as always, and almost immediately he took me outside, where we began to walk by his swimming pool. "Well, son," he said, "what is on your mind?"

PLAINLY, FRANKLY, pulling no punches, I told Mr. Muhammad what was being said. And without waiting for any response from him, mentioned Bible passages about the sins of David, Moses, and Noah and discussed with him about how good deeds outweighed bad, and about the fulfillment of prophecy.

"Son, I'm not surprised," Elijah Muhammad said. "You always have had such a good understanding of prophecy, and of spiritual things. You recognize that's what all of this is—prophecy. You have the kind of understanding that only an old man has."

"I'm David," he said. "When you read about how David took another man's wife, I'm that David. You read about Noah, who got drunk, that's me. I have to fulfill all of those things."

I thought that when an epidemic is about to hit somewhere, you inoculate that community's people against exposure, so that they are prepared to resist the virus. I decided to tell six other selected East Coast Muslim officials. I never dreamed that the Chicago Muslim officials were going to make it appear that I was throwing gasoline on the fire instead of water.

I expected headlines momentarily. But I didn't expect the kind which came.

NO ONE NEEDS TO BE reminded that on November 22, 1963, President John F. Kennedy was assassinated in Dallas, Tex. Within hours after the assassination every Muslim minister received a directive from Mr. Muhammad — to make no remarks at all concerning the assassination.

I had a previously scheduled speaking engagement in New York at the Manhattan Center. It wasn't canceled, and the question-and-answer period, someone asked me right off the bat, "What do you think about President Kennedy's assassination?"

And I said without a second thought what I honestly felt—that, as I saw it, it was a case of "the chickens coming home to roost." I said that the hate in white men had not stopped with the killing of defenseless black people, but that, allowed to spread unchecked, it had struck this country's Chief of State. BLACK MUSLIMS, MALCOLM X! CHICKENS COME HOME TO ROOST. That was promptly in headlines and on news broadcasts.

The next day, I went to Chicago, on my monthly visit to Mr. Muhammad.

"That was a very bad statement," he said. "The country loved this man. The whole country is in mourning. That was very ill-timed. A statement like that can make it hard on Muslims in general. I'll have to silence you for the next ninety days —so that the Muslims everywhere can be dis-associated from the blunder."

I was numb. But I told Mr Muhammad, "Sir, I agree with you, and I submit, one hundred-percent."

When I got back to New York, prepared to tell my Mosque No. 7 assistants that I had been suspended or, in my case, "silenced," I learned that already they had been informed. Next, an announcement was made that I would be reinstated within 90 days, "if he submits."

THIS made me suspicious for the first time. I had completely submitted. But Muslims were deliberately being given the implication that I had rebelled. Three days later the first word came to me that members of Mosque No. 7 were being told, "If you knew what the Minister did, you'd go out and kill him yourself." As a one-time hustler, I sensed that once again I had to leave town fast.

I remembered Cassius Clay. We met first in 1962 at a Detroit rally for Elijah Muhammad. Today he does not share my feelings about Mr. Muhammad. But I must always be grateful to him that just at this time, when he was training in Miami to fight Sonny Liston, he invited me, Betty and the children to come there, as his guests, as a sixth-wedding anniversary present to Betty and me.

Miami was Betty's first vacation since we had married. And our girls loved the heavyweight contender who romped and played with them. I was in a state of emotional shock. I made an error, I know now, in not speaking out the full truth when I was first "suspended."

What was I going to do? After the fight I returned to New York City, where I had a large, direct personal following. Each day, more of the militant, "action" brothers who had been with me in Mosque No. 7 announced their automatically irrevocable break from the Nation of Islam to come with me.

The Hotel Theresa is at the corner of 125th Street and 7th Avenue, which might be called one of the fuse boxes of Harlem. I called a press conference and made the announcement:

"I am going to organize and lead a new mosque in New York City known as the Muslim Mosque, Incorporated, with temporary headquarters in the Hotel Theresa. It will be the working base for an action program designed to eliminate the political oppres-

105-8999-6017

sion, the economic exploitation, and the social degradation suffered daily by twenty-two million Afro-Americans."

THERE WAS ONE MAJOR thing more that I needed to do. I took a plane, to my sister Ella, in Boston. "Ella," I said, "I want to make the pilgrimage to Mecca." Ella said, "How much do you need?"

I couldn't get over what she did then. I obtained a visa to the Holy City and I left New York quietly.

As a Muslim from America, I was the center of attention in Mecca. They asked me what about the Hajj had impressed me the most. I said, "The brotherhood: The people of all races, colors, from all over the world coming together as one. It has proved to me the power of the One God."

I never would have believed possible—it shocked me when I considered it—the impact of the Muslim World's influence on my previous thinking. Many blacks would cynically accuse me of "selling out" the fight, to become an "integrationist." Nearly all whites scoff and jeer. But I knew that there were a few who would understand, who would accept, that in the land of Muhammad and Abraham, I had been blessed with a new insight into the religion of Islam.

Before I left the Holy City I had an audience with Prince Faisal, who encouraged me to bring the truth of Islam to American Negroes. I visited Nigeria and Ghana, where I talked with cabinet officers, intellectuals, ambassadors from the rest of Africa, and many others.

From Dakar, I flew to Algiers. It was Tuesday, May 19, 1964—my birthday. It was 39 years since the scene of this book's beginning, with my mother pregnant with me standing on the porch in Nebraska, as the Ku Klux Klan threatened her.

MY NEXT PLANE landed in New York on May 21 at 4:25 in the afternoon. As we left the plane and filed toward Customs, I saw the crowd—probably 50 or 60 reporters and photographers.

Before any press queries could be made, I told of the alteration of my attitudes about white men who practiced true brotherhood, such as I had seen during my recent pilgrimage experience among Muslims in the Holy Land.

THE BLACK MAN in America, when he awakens, when he becomes intellectually mature, when he becomes able to think for himself, then he will be able to make more independent choices.

...Once I was a racist—yes. But now I have turned my direction away from anything that's racist. So, some of the followers of Elijah Muhammad would still consider it a first-rank honor to kill me. Also I know that any day, any night, I could die at the hands of some white devil racists.

At the same time, however, I can't think of any subject involving human beings today that you can divorce from the race issue. I will even go so far as to say that I dream that one day history will look upon me as having been one of the voices that perhaps helped to save America from a grave, even possibly fatal catastrophe.

If the reader can understand me, if then he can multiply me by the tens of thousands, he will put down this life story with at least a better picture than he had of America's black ghettoes.

More and worse riots will erupt. The black man has seen the white man's underbelly of guilty fear. But, if through telling this story of my life, I have brought any light, if I have spread any truth then all of the credit is due to Allah. Only the mistakes have been mine.

THE END

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105-8999-6017

CONFIDENTIAL

SAC, PITTSBURGH (100-662) 3/5/65

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Dictated: 3/3/65

SOCIALIST WORKERS PARTY
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MAR 1965
FBI—NEW YORK

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Section 552		Section 552a
☑ (b)(1)	☐ (b)(7)(A)	☐ (d)(5)
☐ (b)(2)	☐ (b)(7)(B)	☐ (j)(2)
☐ (b)(3)	☐ (b)(7)(C)	☐ (k)(1)
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_____	☐ (b)(7)(E)	☐ (k)(3)
_____	☐ (b)(7)(F)	☐ (k)(4)
☐ (b)(4)	☐ (b)(8)	☐ (k)(5)
☐ (b)(5)	☐ (b)(9)	☐ (k)(6)
☐ (b)(6)		☐ (k)(7)

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☑ The following number is to be used for reference regarding these pages:

105-8999-6016 PAGE 2-3

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X DELETED PAGE(S) X
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X FOR THIS PAGE X
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FBI/DOJ

FD-350 (4-3-62)

(Mount Clipping in Space Below)

MALCOLM X's OWN STORY

Poverty Mars Early Days

BY MALCOLM X

This is the late Malcolm X's own story. In it he details his troubles in the Black Muslim movement, troubles that may have caused his assassination. Today he recounts his early life and how he got into crime.

MY MOTHER was 34 years old when my father was killed. Some kind of a family routine got going again. And for as long as the first insurance money lasted, we did all right. When the state welfare people began coming to our house, we would come home from school sometimes and find them there talking with our mother, asking a thousand questions. They were acting and looking at her and us and around in our house in a way that had about it the feeling that we were not people. We were just things, that was all.

We swiftly began to go downhill. The physical downhill wasn't as quick as the psychic. My mother was, above everything else, a proud woman, and it took its toll on her that she was accepting charity.

Her feelings communicated to us. It didn't help any when I began to get caught stealing snacks from stores, and the welfare people began to focus on me.

The state people saw her weakening. That was when they began the definite steps to take me away from the house. They began to tell me how nice it was going to be at the nearby Gohannes's home, where the Gohannes and their nephew, "Big Boy," and old Mrs. Adcock all had said how much they would like to have me live with them.

WHEN FINALLY I did go to the Gohannes's home, at least in a surface way I was glad. I would return home to visit fairly often, and saw how the state people were making plans to take over all the children.

My mother talked to herself nearly all the time now. The court orders were finally signed. They took her to the state mental hospital at Kalamazoo. My mother is still in the same hospital.

I guess I must have had some vague idea that if I weren't in school, I'd be allowed to just live at the Gohannes's and wander around town, stealing and loafing, or maybe get a job if I wanted one.

But I got rocked on my heels when a state man I hadn't seen before came and got me at the Gohannes's and took me down to court. They said I was going to the detention home. It was about 12 miles from Lansing, in Mason, Mich. I was 13 years old. The detention home was where all boys and girls on their way to reform school were held, waiting.

THE LADY in charge of the detention home, Mrs. Swerlin, and her husband were very good people. She was

(Indicate page, name of newspaper, city and state.)

1

CHICAGO'S AMERICAN
CHICAGO, ILLINOIS

Date: 3/5/65
Edition: 3 STAR FINAL
Author: MALCOLM X
Editor: LUKE CARROLL
Title: MALCOLM X

Character:
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Classification:
Submitting Office: CHICAGO

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43
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b7C

bigger than he, a big, buxom woman. She showed me to my room — in my life, my first own room. It was in one of the dormitory-like buildings where the kids in detention were kept. I discovered next, with surprise, that I ate right at the tables with them.

Different ones of the detention home youngsters, when their dates came up, went on off to the reform school. But mine came up two or three times; it was always ignored.

I saw new youngsters arrive and leave. I was glad, and grateful. I knew it was Mrs. Swerlin's doing. She finally told me one day that I was going to enter the Mason High school.

The white kids there were friendly. Somebody, including the teachers, was calling me "nigger" everywhere I turned, but it was easy to see that they didn't mean any harm. "The nigger," in fact, was extremely popular. I was unique, the only one around—you know what I mean? Every Sunday I went to Sunday school and church. There was no black church to go to, so I went to the white one.

In Mason High I was elected the class president! It shocked me. More than it did other people, I see now. My grades were among the highest in the school. I was unique in my class, like a pink poodle. I am not going to say that I wasn't proud.

ALONG TOWARD the end of that year, our father's grown daughter, Ella, by his first marriage, came from Boston to Lansing. After visiting each home where my different brothers and sisters were staying, Ella left. But she had told me to write to her, and she had suggested that I might like to spend the summer holiday visiting her in Boston. I jumped at that chance.

That summer of 1940, I caught the Greyhound bus, with my cardboard suitcase and wearing my green suit. If someone had hung the sign "Hick" on me, I couldn't have looked more obvious.

Ella met me. She took me home. The house was on Waumbeck street, in Roxbury, the Harlem of Boston. I saw, or met, I suppose 100 people whose big-city talk and ways left my mouth hanging open. The cars they drove! I tried to describe it, when I got back to Lansing, but I couldn't. I thought constantly about all that I had seen.

One day Mrs. Swerlin called me into the living room. She said she felt there was no need for me to be at the detention home any longer. I wrote to Ella in Boston. I don't know how Ella did it, but official custody of me was transferred from Michigan to Massachusetts.

The same week that I finished the eighth grade, I again caught the Greyhound bus. All praise is due to Allah! If I hadn't gone on to Boston, probably I'd still be a brain-washed black Christian.

THIS TIME I was big enough to walk around town by myself, and I just knocked myself out, gawking. Boston's downtown had the biggest stores I ever saw, and white people's restaurants and hotels. On Massachusetts avenue, next door to the Loew's State theater, was the big, exciting Roseland State ballroom. Big posters advertised the nationally famous bands, white and Negro, that had been there. I saw that "Coming Next Week" was Glenn Miller.

I wanted to find myself a job to surprise Ella, to show her I could, mostly. One afternoon something told me to go inside a poolroom whose window I was looking thru. Something made me decide to talk to a stubby, dark fellow who racked up the balls for the pool players, and whom I'd heard different ones call "Shorty."

And one day he came outside and saw me standing there with my kinky, reddish hair and he had said, "Hi, Red," so that made me figure that he was friendly. Inconspicuously as I could, I went on to the back, where this Shorty looked up at me over an aluminum can that he was filling with the powder that pool players sprinkle on their fingers. His hair had been "conked" to make it slick and straight. I told him I'd appreciate it if he'd tell me how could somebody go about getting a job.

He asked what had I ever done, and where. And that was how he learned that I'd been at Mason High. He nearly dropped the powder can. He hollered "My homeboy! Man, gimme some skin! Man, I'm from Lansing!" Pretty soon we sounded as tho we had been raised in the same block, and we were reacting like long-lost brothers. "You're my homeboy—I'm going to school you to the happenings." I just had to stand up there and grin like a fool. I was glad to hear those words.

I HUNG around in the back of the poolroom, and Shorty, keeping an eye on the pool games up at the tables, would run and rack balls, then come back and talk. He asked my circumstances, and I told him about Ella and all. Shorty's job—or "slave"—in the poolroom there, he said, was just to keep ends together while he learned his horn.

A couple of years before he'd hit the numbers, and bought a saxophone. "Like all the cats," he told me, "I play at least a dollar a day on the full number with my main man. Soon as I hit that, I plan to organize my band, get the studs some uniforms and stuff." Before we went out, he opened his saxophone case and showed the horn to me. It was gleaming brass against the green velvet, an alto sax.

When I got home, Ella said there had been a phone call from somebody named Shorty. He had left a message that over at the Roseland ballroom, the shoeshine boy, named Freddie, was quitting that night, and Shorty had told him to hold the job for me.

The front of the ballroom was all lighted when I got there. A man at the front door was letting in members of Benny Goodman's band. I told him I wanted to see the shoeshine boy, Freddie.

A WIRY, brown-skinned, "conked" cat upstairs in the men's room greeted me. "You Shorty's homeboy?" I said I was, and he said he was a friend of Shorty's. "Good old boy," Freddie said. "He called me, he'd just heard I hit the big number, and he figured right I'd be quitting."

Then he gave a demonstration in how to make the shine rag pop like a firecracker. By the close of the dance Freddie had let me shine the shoes of three or four stray drunks he talked into it, and I had practiced picking up my speed on his shoes until they looked like mirrors.

After we had helped the janitors to clean up the ballroom after the dance, throwing out empty liquor bottles we found, stuff like that, Freddie was nice enough to drive me all the way home to Ella's on the "hill" in his maroon, second-hand Buick. He looked across at me. "Some hustles, now, you just got to realize you're too new for. Some cats will ask you for liquor, some more for a 'stick' — reefers. Whatever else they ask you for, you just act dumb, until you get able to dig who's a cop. You can make 10, 12 dollars a dance for yourself if you work everything right. The main thing you got to remember is that everything in the world is a hustle. O. K. "Red?"

IN ABOUT two weeks I had found out that Freddie had done less shoeshining and towel hustling than selling liquor and reefers, and contacting white "Johns" for some Negro girls. Most of the Roseland's dances were those for whites only, and they had white bands only. The Negro dances with Negro bands were only now and then. They packed that ballroom, the black chicks in real way-out silk and satin dresses and shoes, and their hair done in all kinds of styles, and the cats sharp in their "zoot" suits and crazy "conks," and everybody grinning and greased and gassed.

[Copyright: 1965; By Alex Haley and Malcolm X]

OPTIONAL FORM NO. 10
5010-104

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, NEW YORK (105-8999) DATE: 3/5/65

[redacted] b7C
SAC, HOUSTON (100-10057)(RUC)

SUBJECT: MALCOLM K. LITTLE, aka.
IS - MMI
(OO: New York)

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 2-9-84 BY R369 Sheppard/tcg

RE: New York letter to Houston, 12/22/64.

Enclosed for New York are nine copies of an investigative insert reflecting investigation at [redacted] and [redacted] Texas. b7D

For information of New York, a review of the Houston Office indices reflects that [redacted] b7C and [redacted] b7D

[redacted] b7C b7D

[redacted] b7C b7D

105-8999 6014

(2) New York (105-8999)(Enc. 9)(RM)
1 - Houston

[redacted] b7C
(3)

SEARCHED [redacted] INDEXED
SERIALIZED [redacted] FILED
MAR 8 1965
FBI - NEW YORK

[redacted] b7C

4-750 (Rev. 12-14-88)

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FEDERAL BUREAU OF INVESTIGATION
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☐ (b)(4)	☐ (b)(8)	☐ (k)(5)
☐ (b)(5)	☐ (b)(9)	☐ (k)(6)
☐ (b)(6)		☐ (k)(7)

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☑ The following number is to be used for reference regarding these pages:

105-8999-6013

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FBI/DOJ

FD-350 (4-3-62).

(Mount Clipping in Space Below)

MALCOLM X'S OWN STORY

Criticism Began in 1961

BY MALCOLM X

[Copyright 1964, by Alex Haley and Malcolm X.]

NOW, AS FAR BACK, as I heard chance negative remarks concerning me, or veiled negative implications, or I noticed other early evidences of the envy and jealousy which Mr. Muhammad had prophesied. I was trying to "take over" the Muslims. I was "taking credit for Mr. Muhammad's teaching." I was trying to build an empire for myself. I loved playing coast-to-coast "Mr. Big Shot."

But I don't believe any man in the Nation of Islam could have gained the international prominence that Mr. Muhammad's wings had let me gain — plus the freedom that he had granted me to take liberties and do things on my own — and still have remained as faithful and as selfless a servant as I was. Yet I was very hypersensitive to internal critics.

Also, I could not help but hear some of the hints and rumors and vicious gossip that was going around about the moral behavior of our leader.

I WILL ONLY NOTE to be as brief as possible on this and to indicate my own reactions, that Mr. Muhammad is the defendant in two paternity suits in Los Angeles. I don't know how those suits, from two girls who once were his secretaries, are going to come out, but I do know that at the time I first heard those wicked speculations about his moral life, I could not ignore them.

By late 1962, a number of Muslims were leaving Mosque No. 2 in Chicago. I learned that reliably — and the ugly rumor was spreading swiftly there among non-muslims, as well. So some months later I sat down and I wrote Mr. Muhammad what poison was being spread about him. He had me fly to his new home in Phoenix to see him in April, 1963.

We embraced, as always; and almost immediately he took me outside where we began to walk by his swimming pool. "Well, son," he said. "What is on your mind?"

PLAINLY, FRANKLY, pulling no punches, I told Mr. Muhammad what was being said. And without waiting for any response from him, mentioned Bible passages about the sins of David, Moses, and Noah and discussed with him about how good deeds outweighed bad, and about the fulfillment of prophecy.

"Son, I'm not surprised," Elijah Muhammad said. "You always have had such a good understanding of prophecy, and of spiritual things. You recognize that's what all of this is—prophecy. You have the kind of understanding that only an old man has.

"I'm David," he said. "When you read about how David took another man's wife, I'm that David. You read about Noah, who got drunk, that's me." You read about Lot, who went and laid up with his own daughters. I have to fulfill all of those things."

I THOUGHT THAT when an epidemic is about to hit somewhere, you inoculate that community's people against exposure, so they are prepared to resist the virus. I decided to tell six other selected east coast Muslim officials.

I expected headlines momentarily. But I didn't expect the kind which came.

No one needs to be reminded that on Nov. 22, 1963, President Kennedy was assassinated in Dallas.

Within hours after the assassination every Muslim minister received a directive from Mr. Muhammad — to make no remarks at all concerning the assassination.

I had a previously scheduled speaking engagement in New York at the Manhattan Center. It wasn't canceled, and in the question-and-answer period, someone asked me right off the bat, "What do you think about President Kennedy's assassination?"

And I said without a second thought what I honestly was a case of "the chickens coming home to roost." I said that the hate in white men had not stopped with the killing of defenseless black people, but that, allowed to spread unchecked, it had struck this country's Chief of State.

BLACK MUSLIMS, Malcolm X! Chickens come home to roost. That was promptly in headlines and on news broadcasts. The next day, I went to Chicago, on my monthly visit to Mr. Muhammad.

"That was a very bad statement," he said. "The country loved this man. The whole country is in mourning. That was very ill-timed. A statement like that can make it hard on Muslims in general. I'll have to silence you for the next 90 days—so that the Muslims everywhere can be disassociated from the blunder."

TO GIVE YOU a chance to make a judgment of me, on my own merits and demerits, I must go back to tell you something of my life before I entered the Muslims.

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 2-9-84 BY [redacted]

(Indicate page, name of newspaper, city and state.)

1

CHICAGO'S AMERICAN
CHICAGO, ILLINOIS

Date: 3-4-65
Edition:
Author: 3 STAR FINAL
Editor:
Title: LUKE CARROLL
MALCOLM X

Character:
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Classification: 100-33593
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MAR 8 1965
FBI — NEW YORK

[redacted]

When my mother was pregnant with me, she told me later, a party of Ku Klux Klan riders came suddenly one night, galloping on their horses around our home in Omaha, Neb. They stopped with their upraised torches lighting all around the house to prevent any escape by my father.

My mother came out of the front door. She defied them that she was alone with her three small children, and that my father was away preaching, in Milwaukee.

The Klansmen shouted threats and warnings at her that we had better get out of Omaha because the good Christian white people were not going to stand for my father's "spreading trouble" among the local "good" Negroes with the "Back to Africa" teachings of Marcus Garvey — at that time, 1925, the most controversial black man on earth.

The Klansmen spurred their horses and galloped about the house, close enough to use their gun butts to shatter all the windows. Then they rode away.

My father, the Rev. Earl Little, was enraged when he returned. He decided that they would wait until I was born—which would be soon—and then the family would move. I am not sure why he made this decision as he was not a frightened Negro, as most then were, and still are today.

MY FATHER WAS a big, six - foot - four, very black man. He had only one eye. How he had lost the other one, I never have known. He was from Reynolds, Ga., where he had finished the 3d or maybe the 4th grade.

Among himself and his six brothers he had seen four of them die by violence, three of them in the south, killed by white people, including one of them hung.

I WAS MY FATHER'S 7th child. He had by a previous marriage three, Ella, Earl and Mary, who lived in Boston. In Philadelphia he had met and married my mother. Their first child, my oldest full brother, Wilfred, was born there.

They moved from Philadelphia to Omaha, where Hilda and then Philbert were born, and then I was the next one in line.

The family waited, as my father had decided, and my mother was 28 when I was born on May 19, 1925, in an Omaha hospital. Louise Little, my mother, who was born in Grenada, in the British West Indies, looked like a white woman.

We next went to Lansing, Mich. A house was bought, and soon my father was doing free - lance Christian Baptist preaching in local Negro churches, and during the week he was moving about spreading the Garvey teachings.

On the nightmare 1929 night which is the earliest vivid memory I have, I remember being suddenly snatched awake into a nearly petrifying confusion of pistol shots and shouting smoke and flames. My father had seen and shot at the two white men who had set fire to our house and were running away.

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FD-350 (4-3-62)

(Mount Clipping in Space Below)

(AP Wirephoto)

THOMAS 15X JOHNSON
Booked in slaying

Hint Muslim 'Rehearsal' to Kill Malcolm

Harlem police disclosed today that the Black Muslims of Elijah Muhammad used the Audubon auditorium for a secret meeting several days before Malcolm X was slain Feb. 21 in the hall.

Police speculated that this may have been "a dry run" for the assassination to come, so that those participating could rehearse their parts, familiarize themselves with the exits, and plan their escape.

Would Explain Speed

The police said they were told by informants that this was the first time the Black Muslims had ever met in the Audubon hall. Knowledge of the hall, police said, would explain the timing and speed of the assassins.

Of the five men believed to have participated in the slaying, only one was caught on the spot. A sawed-off shotgun and pistols of two different calibers were used. One of Malcolm X's bodyguards put a bullet in the leg of Talmadge Hayer, 22, and police arrested him.

Three days after Hayer was caught, police picked up Norman 3X Butler, 26, and charged him with homicide in the shooting of Malcolm X, 39, a defector from the Black Muslim cult.

Arrest 3d Man

A third man, arrested last night and charged with homicide in the shooting, is Thomas 15X Johnson, 30, of the Bronx.

Herbert J. Stern, assistant district attorney, said, "I have ordered Johnson booked for the homicide of Malcolm X, which he perpetrated with others."

Johnson is a husky, thin-mustached Black Muslim already under indictment, along with Butler, in the Jan. 6 shooting of Benjamin 3X Brown, 31, of the Bronx, another Muslim defector.

(Indicate page, name of newspaper, city and state.)

6

CHICAGO'S AMERICAN
CHICAGO, ILLINOIS

Date: 3-4-65
Edition: 3 STAR FINAL
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Editor:
Title: LUKE CARROLL
MALCOLM X
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MAR 8 1965
FBI—NEW YORK

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DATE 2/9/84 BY 8269 JHF/

FD-350 (4-3-62)

(Mount Clipping in Space Below)

Man Faces Charge by Muslims

The Black Muslims have obtained a warrant charging criminal assault against a Negro whom they beat and tossed out of their convention Sunday at the Coliseum.

Quinton R.X., 27, a Muslim from Washington, charged in Wabash Av. police court that Chicagoan Willie Greer struck him in the face during the convention's final session Sunday afternoon.

The Muslim said that Greer, a non-Muslim, had become abusive and made derogatory remarks about the cult's leader—ex-convict Elijah Muhammad, 67.

He also testified that Greer punched him in the face, breaking his eyeglasses. Three other Muslims, including Elijah Muhammad Jr., accompanied Quinton R.X. to the hearing before Magistrate Daniel J. White.

GREER WAS hospitalized until late Tuesday in the Michigan Av. Hospital for bruises and face cuts. Lt. Edward Landis of the Area One homicide unit said that Greer earlier told police he was undecided whether to sign a counter-complaint against the Muslims.

Comdr. Robert J. Lynskey of the Chicago Police Task Force said uniformed policemen were not present inside the Coliseum during the three-day convention because the Muslims had requested they surrender their weapons before entering.

"This was a private religious service and we were advised by the city corporation counsel's office not to give up our service revolvers," Lynskey said. "This why we did not station men on duty inside. However, two of our policemen did enter the Coliseum for a minute or two after Greer was ejected. They were in there only to see that order had been restored and that there were no further difficulties.

(Indicate page, name of newspaper, city and state.)

18

CHICAGO DAILY NEWS
CHICAGO, ILLINOIS

Date: 3/4/65

Edition: RED DART

Author:

Editor: GREED C. BLACK

Title:

NATION OF ISLAM

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MAR 8 1965
FBI—NEW YORK

How Malcolm X Assassins Held Dress Rehearsal

By MIKE PEARL and STANLEY ROBERTS
Journal-American Staff Writers

Black Muslims rented the Audubon Ballroom in Upper Manhattan less than a week before the Feb. 21 murder there of Black Nationalist leader Malcolm X for an apparent "dress rehearsal" of the assassination, a high police official told The Journal-American today.

"Except for the mishap of one man getting shot before he could make it to the door, their plan worked smoothly, almost *perfectly*," the *official* said.

"The killers must have had prior knowledge of the ballroom and the building itself in order to execute their plan with such a degree of speed and precision.

"The Black Muslims had never used the ballroom before. It seems to be more than a mere coincidence that they should suddenly choose to hold a meeting in the very place that Malcolm was to appear the following Sunday.

"During the Muslim meeting, there would have been ample opportunity to study exits and entrances, to plan step by step the timing and determine the escape routes.

"It is conceivable that a dry run took place during that meeting."

Disclosure of the murderous "practice session" came as the third and final alleged trigger-man in the killing faced arraignment today on a homicide charge in Criminal Court.

Seized yesterday, he was identified as Thomas 15X Johnson, 30, a father and a jobless painter, of 932 Bronx ~~Park E.~~ Bronx.

Described by authorities as a

CLIPPING FROM THE
NY JOURNAL AMERICAN
EDITION Latest News
DATE MAR 4 1965
PAGE 1
FORWARDED BY NY DIVISION
NOT FORWARDED BY NY DIVISION X

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[redacted]

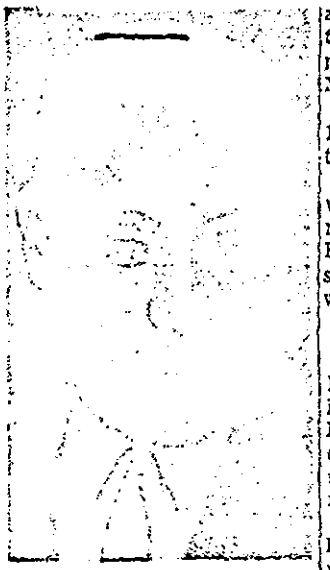
Black Muslim strongarm man, Thomas 15X was identified in The Journal-American just five days after Malcolm's murder as one of the possible suspects and as an associate of Norman 3X Butler, 26, another of the accused trio of slayers.

Both Johnson and Butler, an enforcer and member of the Black Muslim elite Fruit of Islam security force, already are under indictment in the Jan. 6 Bronx shooting and wounding of Benjamin 13X Brown, 31, a Rikers Island guard who had left the Muslims' Harlem mosque to set up his own mosque in the Bronx.

The third alleged triggerman charged with the Malcolm murder is Talmadge Hayer, 22, also identified as a Black Muslim, who was shot in the leg by one of Malcolm's bodyguards as he fled the ballroom at 166th st. and Broadway.

"The investigation is continuing," the high police official said. "We are still looking for two or three more men who created the diversionary disorder in the ballroom that allowed the shooters to work."

He declined to say if the identities of the men still sought were known to authorities.



THOMAS 15X JOHNSON
Booked in Homicide
AP Photo

Leon 4X Ameer, who defected from the Black Muslims with Malcolm and now is considered a top candidate to succeed as head of Malcolm's Organization of Afro-American Unity, confirmed today that a Black Muslim pre-assassination session had been held in the Audubon Ballroom.

"They used the ballroom for a bazaar on Feb. 16 and at that times apparently made their plans for the maneuver against Malcolm," he said.

Leon 4X described Thomas 15X as the man in charge of the Black Muslims in the Bronx.

The OAAU hopes to meet within the month to choose a new head man, Leon 4X said. He denied there was any power struggle for leadership going on within the organization.

MUSLIM DENIAL

In Chicago, Emanuel Muhammad, son of Elijah Muhammad, "prophet" of the Black Muslims, reiterated denial that the Muslims were responsible for Malcolm X's murder.

"We are not the aggressor," he said. "I can't understand why they're throwing all this at my daddy and his followers."

Today's issue of "Muhammad Speaks," official weekly newspaper of the Black Muslims, declared that Leon 4X "is now the head man of the late Malcolm's group and he has declared publicly that Mr. Muhammad will not live . . ."

The paper further charged "two men, part of the late Malcom X vengenance squad, are headed for Chicago to assassinate the honorable Elijah Muhammad and other officials of Muhammad's Mosque of Islam."

In another development of the Malcolm murder probe, Cary Thomas Jr., a Negro in his 20s, was ordered held in $50,000 bail as a material witness. Asst. Dist. Atty. Robert W. McKeever said Thomas had been present during the assassination and had "vital information concerning the identity of the prepetrators."

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MALCOLM X: His Own Strange, Revealing Story

Fast Rise in Islam And Return to N.Y.

Malcolm's name has acquired the X and he is about to start his rise within the Black Muslim movement as this fifth article of his own life story begins. Prepared with Alex Haley, Malcolm X's autobiography tells his story the way he wanted to be remembered.

IN THE SUMMER OF 1953—all praise is due to Allah—I was named Detroit Mosque No. 1's assistant minister. Every time I could get off, I would go to Chicago and see Mr. Elijah Muhammad. He encouraged me to come when I could. I felt like, and I was treated like, another son, or another brother, by Mr. Muhammad and his dark, good wife Sister Clara Muhammad, and their children, and his dear mother, Mother Marie.

I would sit galvanized, hearing from Mr. Muhammad's own mouth the true history of our religion, the true religion for the black man.

Mr. Muhammad told me that he one evening had a revelation that Master W. D. Fard represented the fulfillment of the prophecy, that on the Last Day the Messiah would come as lightning from the East and appear in the West to resurrect the Lost Sheep and restore them forever to their own people.

In 1934, ready to leave, Master W. D. Fard called together all of his ministers. He instructed them that Mr. Elijah Muhammad was to be the Messenger to the Lost-Found Nation of Islam—who was the black man—in the wilderness of North America.

Then Master W. D. Fard disappeared without a trace.

Mr. Muhammad invited me to live at his home in Chicago while he trained me for months. Then in March, 1954, the Messenger moved me on to Philadelphia.

The City of Brother Love black people reacted fast. And Philadelphia's Mosque No. 12 was established by the end of May. It had taken a little under three months.

CLIPPING FROM THE

NY N.Y. JOURNAL AMERICAN

EDITION Late Home

DATE MAR 4 1965

PAGE 8

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FBI—NEW YORK

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The next month, because of that Philadelphia success, Mr. Muhammad appointed me to be the minister of Mosque No. 7 in vital New York City! It was nine years since West Indian Archie and I had been stalking the streets, momentarily expecting to try and shoot each other down like dogs.

I KEEP HAVING to remind myself that then Mosque No. 7 in New York City was a little storefront. We discovered the best fishing audience of all, by far the best conditioned audience for Mr. Mohammad's teachings: the Christian churches.

We went fishing fast and furiously when those little evangelical storefront churches let out their 3 to 50 people on the sidewalk. "Come to hear us, brother, sister—" These congregations were usually Southern-migrant people, usually older people, who would go anywhere to hear what they called "good preaching."

These were the church congregations who were always putting out little signs announcing that inside they were selling fried-chicken-and-chitterlings dinners to raise some money.

And three or four nights a week they were in their storefront rehearsing for the next Sunday, I guess, shaking and rattling and rolling the Gospels with their guitars and tambourines. I knew the mosque that I could build if I could really get to those Christians.

But I knew also that our strict moral code of disciplines was what repelled them most. I fired at this point, at the reason for our code: "The white man wants black men to stay immoral, unclean and ignorant."

The code, of course, had to be explained to any who were tentatively interested in becoming Muslims. Any fornication was absolutely forbidden in the Nation of Islam. Any eating of the filthy pork, or other injurious or unhealthy foods; any use of tobacco, alcohol or narcotics.

No Muslim could dance, gamble, date, attend movies, or sports, or take long vacations from work. Muslims slept no more than health required. Any domestic quarreling, any discourtesy, especially to women, was disallowed.

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OUR MORAL LAWS were policed by our Fruit of Islam—able and dedicated and trained Muslim men. Infractions resulted in suspension by Mr. Muhammad, or isolation for various periods, or even expulsion for the worst offenses, "from the only group that cares about you."

We had grown, by 1956—well, sizable. Every mosque had fished with enough success that there were far more Muslims especially in the major cities of Detroit, Chicago and New York than anyone ever would have guessed from the outside.

In fact, as you know, in the really big cities you can have a very big organization that, it it makes no public show, or noise, no one will be aware that it is around.

I haven't made any mention of it before now, but I had always been so very careful to stay completely clear of any personal closeness with any of the Muslim sisters.

My total commitment to Islam demanded having no other interests, especially, I felt, no women. But I hadn't been involved with many mosques where at least one single sister hadn't let out some broad hint that she thought I needed a wife.

Then this particular sister—well, in 1956, she joined Mosque No. 7. I just noticed her, not with the slightest interest, you understand. For about the next year I just noticed her. You know, it was Sister Betty X. She was tall. Brown-skinned—darker than I was. And she had brown eyes. But I didn't pay too much attention.

I KNEW SHE WAS a native of Detroit, and that at Tuskegee Institute down there in Alabama, she had been a student—an education major. She was in New York attending one of the big hospitals' School of Nursing. She lectured to the Muslim girls' and women's classes on hygiene and medical facts.

One day I thought it would help the women's classes if I took her—just because she happened to be an instructor—to the Museum of Natural History.

I got to turning it over in my mind. What would happen if I just should happen, sometime, to maybe think about maybe getting married to somebody?

I was so shocked, at myself, when I realized what I was thinking, I quit going anywhere around Sister Betty X, or anywhere I knew she would be.

Because she sure wasn't going to have any chance to embarrass me. I had heard too many women bragging, like, "I told that chump 'Get lost!'" I'd had too much of all kinds of experience to make a man very cautious.

But I told the Honorable Elijah Muhammad, when I visited him in Chicago that month, that I was thinking about a very serious step. He smiled when he heard what it was. Mr. Muhammad said that he'd like to meet this sister.

AFTER he met her, the Honorable Elijah Muhammad told me that he thought that Sister Betty X was a fine sister, who would make a good Muslim wife. I proposed to her direct, "Look, do you want to get married?" She acted all surprised and shocked. The more I have thought about it, to this day I believe she was putting on an act. Because women know.

On the fourteenth of January, 1958, a Tuesday, we had driven out to Lansing, Mich., where my brother Philbert lived. We got the necessary blood tests, then the license. Then we went to the justice of the peace.

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An old hunchbacked white [illegible] performed the wedding. And all of the witnesses were devils.

I got her out of there. All that Hollywood stuff! Like those women wanting men to pick them up and carry them across thresholds, and some of them weigh more than you do.

I don't know how many marriage breakups aren't caused by these movies and television-addict women expecting some bouquets and kissing and hugging and being swept out like Cinderella for dinner and dancing—then getting mad when a poor, scraggledy husband comes in tired and sweaty from working like a dog all day, looking for some food.

We lived for the next two-and-a-half years in Queens, New York, sharing a house of two small apartments with Brother John Ali and his wife. He's the national secretary in Chicago.

ATTILAH, OUR [illegible] DAUGHTER, was born in November, 1958. She's named for Attilah the Hun. (He sacked Rome.) Shortly after Attilah came, we moved to a seven-room home in an all-black section of Queens.

Another girl, Qubilah (named after Emperor Kubla Khan), was born on Christmas Day of 1960. Then, Ilyasah ("Ilyas" is Arabic for Elijah) was born in July, 1962. We have just had a fourth child, who was going to be named "Lamumba," but it turned out to be another girl. And she has the feminine form, "Lamumbah," with an "h."

I guess by now I will say I love Betty. She's the only woman I ever even thought about loving. And she's one of the very few—four women—whom I have ever trusted. The thing is, Betty's a good Muslim woman and wife.

The Western "love" concept, you take apart, it really is lust. But Islam teaches us to look into the woman, and teaches her to look into us.

DURING THE NEXT YEARS, radio and television people began asking me to defend our Nation of Islam's program in "panel discussions" and "debates" against hand-picked "scholars," both whites and some of those Ph.D. "house" and "yard" Negroes who had been attacking us.

Dr. C. Eric Lincoln's book about us was published amid widening controversy about us Muslims, just about the time that we were starting to put on our first big mass rallies. Now this book's title was Black Muslims in America. And we never could get that "Black Muslim" name dislodged.

[Dr. Lincoln's definitive book will be serialized in The Saturday Evening Post starting next Sunday.]

Later Mr. Muhammad directed that we would admit the white press. Fruit of Islam men thoroughly searched them, as everyone else was searched — their notebooks, their cameras, camera cases, and whatever else they carried. We were watched. Our telephones were tapped.

Both the police and the FBI intently and persistently visited and questioned us. Mr. Muhammad said, "I do not fear them. I have all that I need, the truth."

And so, by 1961, our Nation of Islam flourished. Mr. Muhammad evidenced the depth of his trust in me. In certain areas he told me to make decisions myself.

"BROTHER MALCOLM, I want you to become well known," Mr. Muhammad said to me.

"But, Brother Malcolm, there is something that you need to know. You will grow to be hated when you become well known. Because usually people will get jealous of public figures."

Nearly every day some attack on the Black Muslims" appeared in newspapers. Increasingly, a focal target was something I had said, or "Malcolm X" as an individual "demagogue."

Because as the Nation of Islam's minister in New York City in 1962, I was trying to cope with the newspaper and television reporters determined to defeat Mr. Muhammad's teachings.

The Honorable Elijah Muhammad, each time I would go to see him in Chicago, or Phoenix, would warm me with his expressions of his approval and confidence in me.

He left me in charge of the Nation of Islam's affairs when he made a pilgrimage to the Holy City, Mecca. I would have hurled myself between Mr. Muhammad and an assassin.

Copyright 1964 by Alex Haley & Malcolm X.
Courtesy of The Saturday Evening Post.

TOMORROW: Malcolm's personal story of how he and Elijah Muhammad split.

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MALCOLM X: "Come to Hear Us, Brother, Sister . . ."

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FD-350 (Rev. 7-16-63)

(Mount Clipping in Space Below)

3d X Suspect Arraigned

Detectives holding concealed revolvers set up an unusual courtroom shield today around the third man charged in the assassination of Black Nationalist leader Malcolm X.

Thomas 15X Johnson, 30, a member of the Black Muslim cult that Malcolm deserted to form his own rival organization, was taken to Criminal Court under an unusually heavy guard.

As one detective lead him before Criminal Judge Reuben Levy, four others stood behind and around him for the brief arraignment.

The four detectives faced the crowded courtroom, in which most of the spectators were Negro, and each kept his hand inside his jacket, resting on the butt of his revolver.

Levy ordered Johnson held without bail after he saw that Johnson's police record indicated nine arrests, including the January rifle assault on Benjamin Brown, another defected Black Muslim who is a Correction Dept. officer. The other arrests were mainly for narcotics possesion, grand larceny and possession of burglary's tools.

Johnson was the third suspect taken into custody in the assassination. The second is Norman 3X Putler, also a Bronx resident. First to be arrested was Thomas Hagan, alias Talmadge Hayer, who was seized outside the Audubon Ballroom, the Upper Broadway hall where Malcolm X was slain. Hayer was shot in the leg, allegedly by a Malcolm X bodyguard.

Johnson was charged with "acting in concert with two others" in the murder. He had been questioned at length in the presence of his attorney, Charles Beavers, before he was booked yesterday.

A stocky man of medium height, thin mustache and light complexion, the prisoner did not speak once during this brief arraignment.

(Indicate page, name of newspaper, city and state.)

2 NEW YORK POST

Date: 3/4/65
Edition: LATEST STOCK PRICES
Author:
Editor: DOROTHY SCHIFF
Title: MALCOLM LITTLE

Character: SM-C
or
Classification: RU 100-399321
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[X] Being Investigated

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3d Suspect in Malcolm X Slaying: Police 'Didn't Book Him for Nothing'

By Newton H. Fulbright
Of The Herald Tribune Staff

A third suspect, a 20-year-old unemployed Negro house painter, was booked by police yesterday on charges of homicide in the slaying last month of black nationalist leader Malcolm X.

The suspect, picked up after he had made an appearance in Bronx Criminal Court on an assault charge, was identified as Thomas Johnson 20, of 932 Bronx Park South.

Booked by Lt. Ludvik Macho at the W. 100th St. station, the suspect identified himself as Thomas 15 X.

A tall, slender man with a slight mustache, the suspect spoke without emotion, giving his address and answering that he was not a user of drugs. He declined to make any of the three free telephone calls he was advised he could make, and was returned to a station house cell to await arraignment this morning in Criminal Court.

Assistant District Attorney Herbert J. Stern, who interviewed Johnson in the presence of the suspect's attorney, Charles Beavers, would say merely:

"I have ordered him booked for the homicide of Malcolm X which he perpetrated with others."

Assistant Chief Inspector Joseph L. Coyle said, "We didn't book him for nothing."

Beyond that, the authorities refused to say how Johnson was involved in the slaying of the controversial 39-year-old Negro leader, a defector from the Chicago-based Muslim sect headed by Elijah Muhammad.

Muhammad has denied any complicity in the Feb. 21 shooting of Malcolm X, gunned down as he arose to address a rally of his followers in the Audubon Ballroom on the upper West Side.

Immediately after the assassination, Talmadge Hayer, 22, of Paterson, N.J., was arrested and charged with homicide. He was wounded in the leg by a bullet fired by one of Malcolm's bodyguards and remains in the prison ward at Bellevue Hospital.

The second suspect arrested was Norman 3X Butler, who

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NY N. Y. HERALD TRIBUNE

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DATE MAR 4 1965

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Associated Press

Thomas 15X Johnson at his booking yesterday.

has been described by police as a Black Muslim "enforcer."

Johnson and Butler were arrested after the shooting last Jan. 6 of Benjamin Brown, 31, a Negro corrections officer employed by the Department of Correction. Mr. Brown had broken with the Black Muslims and set up his own mosque. Struck in the shoulder, he is recovering.

Johnson and Butler were scheduled to appear in Bronx Criminal Court to plead to an indictment charging them with felonious assault in the attack on the corrections officer. Their appearance was adjourned by Bronx Supreme Court Justice William Lyman when he learned that Butler was appearing at the same time in Manhattan Supreme Court on homicide charges.

Johnson apparently went home because later Inspector Coyle told reporters Johnson was taken into custody at his home, 932 Bronx Park South.

"As a matter of fact," the Inspector said, "we didn't know it was his home. Our detectives had been tailing him and when his wife came out they took him."

At the time Johnson was arrested for shooting the corrections officer, he gave his address at 1041 Bryant Ave., the Bronx.

When Malcolm X was slain, police suspected five persons might be involved.

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FBI — NEW YORK

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CONFIDENTIAL

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, NEW YORK (105-8999)
ATTENTION: SA [redacted] #43

DATE: March 3,1965

b7C

FROM : SA [redacted]
RA White Plains

SUBJECT: MALCOLM K. LITTLE , DECEASED
aka Malcolm X

SM-C

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[redacted] that he did not know Malcolm X or any of his associates.

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Chief [redacted] advised on 3/3/65 that there have been no signs of movement at the grave of Malcolm X and that a patrol car regularly drives through the cemetary on half hour intervals. He will advise us of any activity at all in the area of this grave. The Chief also advised that he will have Detective Sgt [redacted] make the photos available to the FBI which were taken on 2/27/65. At present [redacted] is in Albany and the photos are in the process of being developed.

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MALCOLM X: His Own Strange, Revealing Story

The First Contact With Muhammad

Malcolm X's mind is fired by the teachings of Black Muslim leader Elijah Muhammad as this fourth article of his own life story gets underway. The Black Nationalist's autobiography, prepared with Alex Haley, offers his version of how he came to be the extremist leader he was, and whose assassination aroused fears of widespread bloodshed.

I WROTE TO THE HONORABLE ELIJAH MUHAMMAD. He sent me a typed reply. It had an all but electrical effect on me to actually see the signature of the Messenger of Allah. He told me to have courage. He even enclosed some money for me, a five-dollar bill. Mr. Muhammad to this day sends money all over the country to prison inmates who write to him.

I began pretty soon to write to people in the bustling world that I had known, such as my close friend Sammy, or the different dope peddlers. I told them all about Allah and Islam and Mr. Elijah Muhammad.

What surely went on the Harlem and Roxbury wires was that "Detroit Red." in "stir," either was going crazy, or he was trying some "hypo" to shake up the warden's office, through writing what the prison censors obviously would report.

I got frustrated at how I couldn't express what I wanted to convey in letters. When I started trying to figure what to do about that, I saw that the best thing I could get hold of was a dictionary to study, to learn some words.

Probably I spent two days just mentally sifting through the pages of that dictionary. I never had realized there were so many words. I didn't know which words for a better vocabulary!

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Anyway, finally, the only way I saw to just start some kind of action, I began copying. In a couple of weeks, without having had any original intention in the world of even thinking of doing such a thing, the A section of the dictionary had filled a whole tablet, and I just naturally went on into the B's.

That was the way I started copying, eventually, the entire dictionary. It went a lot faster after, through the practice. I had picked up handwriting speed.

It was inevitable, I suppose, that as my word base broadened, for the first time, I could pick up a book and actually understand what the book was saying.

I HAD MEANWHILE been transferred to Norfolk Prison Colony, a rehabilitation center for model prisoners. This was because my disposition had improved and because Ella was working for me with the authorities outside.

Let me tell you something! From then until I left that prison, within its routine, in all of the free time I had, I was in the library picking up more books.

Two other areas of experience which have been extremely formative in my life were first tasted there in prison. For one thing I had my first experiences in communicating Mr. Muhammad's teachings to some of the black prisoners. And, the other thing, when I had read enough to know something to talk with, I began to get into the weekly debating program—my baptism into public speaking.

I'd "knock out" my brother Reginald when he visited me in prison, telling him things I'd found that documented the Muslim teachings.

But Reginald, I learned later, had actually been suspended from the Nation of Islam by The Messenger Elijah Muhammad, charged with immorality.

After he had learned the truth, and had accepted the truth and the laws of the Muslim, he still was reportedly carrying on improper relations with some woman of his who lived in New York.

Some other Muslims who learned of it had made charges against Reginald to Mr. Muhammad in Chicago, and Mr. Muhammad had suspended Reginald.

I WAS IN A TORMENT. Finally, I wrote to Mr. Muhammad, trying to defend my brother, appealing for him. I told him what Reginald was to me, what my brother meant to me.

I put the letter into the box for the prison censor. Then, all of the rest of that night, I prayed to Allah. I don't think that anyone ever prayed more sincerely to Allah. I prayed for some kind of relief from my terrible confusion.

It was that night, or, rather, it was the next night, I lay on my bed. And I suddenly, with a start, became aware of a man sitting beside me in my chair. He had on a dark suit, I remember, I could see him as plainly as I see anyone I look at. He wasn't black, and he wasn't white. He was light-brown-skinned.

He just sat there. Then, as suddenly as he had come, he was gone. Later, of course, I learned that my prevision was of Master W. D. Fard, the Messiah, who had appointed Mr. Elijah Muhammad as His Last Messenger to the black people of North America.

GRADUALLY I SAW THE chastisement of Allah—what Christians would call "the curse" come upon Reginald. He had begun to lose his mind—as we know it.

In prison, since I had become a Muslim, I had grown a beard. He visited me, he moved nervously about in his chair; he told me that each hair of my beard was a snake. He saw snakes everywhere.

He next began to believe that he was the Messenger of Allah.

And, finally, he began saying that he was greater than Allah.

Authorities picked up Reginald, and he was put into an asylum, and stayed.

It was spring, 1952, when I joyously wrote to Mr. Elijah Muhammad and to my family that the Massachusetts state parole board had voted that I should be released.

My record was good, and it may have helped that they knew I was a Muslim. Maybe they wanted me removed from spreading Mr. Muhammad's teachings among other Negro convicts.

I was paroled into the custody of my oldest brother, Wilfred, in Detroit, who now managed a furniture store. Wilfred got the man who owned the store to sign that upon release I would immediately be given employment. Wilfred invited me to share his home and I gratefully accepted.

The furniture store that my brother Wilfred managed was right in the black ghetto of Detroit.

NOTHING DOWN advertisements drew poor Negroes into that store like flypaper! It was a shame, the way they paid probably three and four times what the furniture had cost, because they could get credit.

It was the same kind of

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LATE MALCOLM X
"I Went 'Fishing' in Recruitment Drive"
UPI Photo

cheap, gaudy-looking junk that you can see in any of the black ghetto furniture stores today. Fabrics were stapled on the sofbas. Imitation "leopard skin" bedspreads, "tiger skin" rugs, such stuff as that.

I would see-clumsy, calloused hands scratching the signatures on the contract, agreeing to highway-robbery interest rates in the fine print that never was read.

MOSQUE NO. 1 IN DETROIT was the first mosque to be formed, back in 1931, by Master W. D. Fard and the Messenger Elijah Muhammad. I had never seen any Christian-believing Negroes conduct themselves like the Muslims who came, the individuals and the families alike. The men were quietly, tastefully dressed. The women wore ankle-length gowns, no makeup, and scarves covered their heads. The children were mannerly and neat.

On the Sunday before Labor Day in 1952 Detroit Mosque No. 1 Muslims went in a motor caravan, about 10 automobiles of us, to visit the Chicago Mosque No. 2 to hear, in person The Messenger Elijah Muhammad.

I was unprepared, totally, for the Messenger Elijah Muhammad's physical impact upon my emotions. From the rear of Mosque No. 2 he came toward the platform. The small, brown face, the sensitive, gentle face that I had studied on photographs until I had seen it in dreams, was fixed straight ahead as the Messenger strode, encircled by the marching strapping "Fruit of Islam" guards.

The Messenger, compared to them, seemed fragile, almost tiny. He and the Fruit of Islam were dressed in dark suits, white shirts and bow ties. The Messenger wore a gold-embroidered fez. Hearing his voice, I sat leaning forward, riveted upon his words.

That Sunday after the meeting Mr. Muhammad, who had been Wilfred's house-guest, invited our entire family group and minister Lemuel Hassan to be his guests for dinner at his new home.

I talked with my brother Wilfred back in Detroit. I offered my services to our mosque's minister, Lemuel Hassan. He shared my determination that we should apply the Messenger's methods in a recruitment drive.

Beginning that day, every evening, straight from work at the furniture store, I went doing what we Muslims later came to call "fishing." I knew the streets' language, and its thinking. "My man, let me put your coat to something —."

My application had of course, been made, and I received from Chicago my "X" during this time. The X for the Muslim was symbol for the true African family name that he never could know; it would replace the white-slavemaster name which had been imposed upon my paternal forebears by some blue-eyed devil. It meant, the receipt of my X, that in the Nation of Islam thereafter I would be known as Malcolm X.

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FD-350 (4-3-62)

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MALCOLM X's OWN STORY

How I Recruited Black Muslims

BY MALCOLM X

(Copyright: 1965 by Alex Haley and Malcolm X)

I KEEP HAVING to remind myself that once Mosque No. 7 in New York City was a little store front. We discovered the best fishing audience of all, by far the best *conditioned* audience for Mr. Muhammad's *teachings*: the Christian churches. We went fishing fast and furiously when those little evangelical storefront churches let out their 30 to 50 people on the sidewalk. "Come to hear us, brother, sister—" These congregations were usually southern migrant people, usually older people, who would go anywhere to hear what they called "good preaching."

These were the church congregations who were always putting out little sign announcing that inside they were selling fried-chicken-and-chitterlings dinners to raise some money. And three or four nights a week they were in their storefront rehearsing for the next Sunday, I guess shaking and rattling and rolling the Gospels with their guitars and tambourines. I knew the mosque that I could build if I could really get to those Christians.

BUT I KNEW also that our strict moral code of discipline was what repelled them most. I fired at this point, at the reason for our code: "The white man wants black men to stay immoral, unclean and ignorant."

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Then this particular sister—well, in 1956, she joined Mosque No. 7, I just noticed her, not with the slightest interest, you understand. For about the next year I just noticed her. You know. It was Sister Betty X. She was tall. Brown-skinned—darker than I was. And she had brown eyes. But I didn't pay too much attention.

Teaches Hygiene Class

I knew she was a native of Detroit, and that at Tuskegee Institute down there in Alabama, she had been a student—an education major. She was in New York attending one of the big hospitals' school of nursing. She lectured to the Muslim girls' and women's classes on hygiene and medical facts.

One day I thought it would help the women's classes if I took her — just because she happened to be an instructor—to the Museum of Natural History. I wanted to show her some museum displays having to do with the family tree of evolution that would help her in her lectures. I could show her actual proofs of Mr. Muhammad's teachings of such things as that the filthy pig is only a large rodent. The pig is a graft between a rat, cat and dog, Mr. Muhammad taught.

Thinks of Marriage

Then, right after that, one of the older sisters confided to me a personal problem that Sister Betty X was having. When Sister Betty X had told her foster parents, who were financing her education, that she was a Muslim, they had given her a choice: leave the

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Muslims, or they'd cut off her nursing school financing.

I got to turning it over in my mind. What would happen if I just should happen, sometime, to maybe think about maybe getting married to somebody? I was so shocked, at myself, when I realized what I was thinking, I quit going anywhere around Sister Betty X, or anywhere I knew she would be. Because she sure wasn't going to have any chance to embarrass me. I had heard too many women bragging, like, "I told that chump 'Get lost!' " I'd had too much of all kinds of experience to make a man very cautious.

Visit to Chicago

But I told The Honorable Elijah Muhammad, when I visited him in Chicago that month, that I was thinking about a very serious step. He smiled when he heard what it was. Mr. Muhammad said that he'd like to meet this sister.

The Nation by this time was financially able enough that the expenses could be borne for different instructor sisters, from different mosques, to be sent on a trip to Chicago to attend the Headquarters Mosque No. 2 women's classes, and, while there, to meet The Honorable Elijah Muhammad in person. Sister Betty X, of course, knew all about this, so there was nothing for her to think when it was arranged for her to go to Chicago. And like all visiting instructor sisters she was the house guest of The Messenger and Sister Clara Muhammad.

Married by "Devil"

The Honorable Elijah Muhammad told me he thought Sister Betty X was a fine sister, who would make a good Muslim wife. I proposed to her direct, "Look, do you want to get married?" She acted all surprised and shocked. The more I have thought about it, to this day I believe she was putting on an act. Because women know.

An old hunchbacked white devil performed the wedding.

We lived for the next two-and-a-half years in Queens, New York, sharing a house of two small apartments with Brother John Ali and his wife. He's the national secretary in Chicago.

Daughter Born in '58

Attilah, our oldest daughter, was born in November, 1958. She's named for Attila the Hun. [He sacked Rome.] Shortly after Attilah came, we moved to our present seven-room home in an all-black section of Queens.

Another girl, Qubilah [named after Emperor Kubla Khan], was born on Christmas day of 1960. Then, Ilyasah "Ilyas" is Arabic for Elijah] was born in July, 1962. We have just had a fourth child, who was going to be named "Lamumba," but it turned out to be another girl. And she has the feminine form, "Lamumbah," with an "h."

During the next years, radio and television people began asking me to defend our Nation of Islam's program in "panel discussions" and "debates" against handpicked "scholars" both whites and some of those Ph. D. "house" and "yard" Negroes who had been attacking us.

SISTER BETTY X
Malcolm's wife

Doesn't Fear FBI

Dr. C. Eric Lincoln's book about us was published amid widening controversy about us Muslims, just about the time that we were starting to put on our first big mass rallies. Now this book's title was *Black Muslims in America.* And we never could get that "Black Muslim" name dislodged. Later Mr. Muhammad directed that we would admit the white press. Fruit of Islam men thoroly searched them, as everyone else was searched—their notebooks, their cameras, camera cases, and whatever else they carried.

We were watched. Our phones were tapped. If I said on my home phone right today, "I'm going to bomb the Empire State building," I guarantee you that in five minutes it would be surrounded. Speaking publicly, sometimes I'd guess which faces in the audience were FBI or other types of agents. Both the police and the FBI intently and persistently visited and questioned us. Mr. Muhammad said, "I do not fear them, I have all that I need, the truth."

Warmed by Approval

The New York Times reported me to be, according to a poll which the Times had made on college and university campuses, "the second most sought after" speaker at colleges and universities. The speaker ahead of me, "most sought after," was Sen. Barry Goldwater.

The Honorable Elijah Muhammad, each time I would go to see him in Chicago, or Phoenix, would warm me with his expressions of his approval and confidence in me. He left me in charge of the Nation of Islam's affairs when he made a pilgrimage to the Holy City, Mecca. I would have hurled myself between Mr. Muhammad and an assassin.

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Malcolm X emphasizes a point

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Widow Has No Malcolm Info

Mrs. Betty Shabazz, widow of Malcolm X, has been able to give little information that might help in identifying the Black Nationalist leader's killers, Chief Inspector Joseph L. Coyle said yesterday.

The widow said she was so busy trying to assure the safety of her children that she did not observe the assassins.

Three men described as supporters of Malcolm were held in $3,500 bail each in Bronx Criminal Court yesterday for hearing Monday on a gun charge. They were arrested Monday night at 87 E. 164th St., where a 12-gauge shotgun was seized.

The defendants were John 57X Gray, 29, of 2300 Fifth Ave., Cyril 2X James, 18, of 14 E. 128th St., and Willie Hilton, 18, of 65 W. 127th St.

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